

# Jamaat Ahle Hadees

Par

# Ilzamaat Ka Jaaeza

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## Arz e Naashir

Haq o Baatil ki ma'arka aaraai azal se jaari hai. Lekin tareekh shahid e adl hai ke ma'arka aaraai ki is taweel tareekh mein baatil ko kabhi ghalba o sar-bulandi, fateh o kaamraani naseeb naa hui. Balke hamesha isey mu'n ki khaani padi. Ma'arka aaraai ka nateeja shikast o reekht, paspaai aur hasrat o nakaami ki shakal hi mein zaahir hua aur aainda bhi hoga. Jaisa ke irshad e Baari Ta'ala hai:

Balke Ham Haq Ko Baatil Par De Maarte Hain, To Haq Baatil Ka Sar Tod Deta Hai Aur Wo Usi Waqt Nabood Ho Jaata Hai, Tum Jo Baate'n Banaate Ho, Wo Tumhare Liye Baais e Kharaabi Hain.<sup>1</sup>

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمُ الْوَيْلُ مِمَّا تَصِفُونَ

Aaj ummat e islamia ki bhi kuch yehi haalat hai. Ahle Haq ke saath duniya ke deegar aqwaam o milal, shaana ba shaana islam ke naam lewa shirk o bidaat, taqleed o ta'assub aur jamood o ta'atil ke khoogaro'n aur ta'aqul parasto'n ki bhi seteezikaari aur ma'arka-aaraai ka silsila jaari hai. Lekin unhe'n nakaami aur hasrat ke siwaa kabhi kuch hath naa aaega.

Aisee soorato'n mein baatil parasto'n ka hamesha se ek Shewa ye raha hai ke wo haq ki raushni ko rokne ke liye be-jaa bohtan-baazi, ilzam-tarashi, jhoote ithamaat<sup>2</sup>, shubhaat o eterazaat aur propaganda ka sahaara lete hain. Taa-ke mutalashiyaan e haq ko isse mutanaffir karke apne naapaak mansubo'n mein kaamyaab ho sake'n. Magar haq ke dalaael o baraheen apne andar kuch aisee fitri quwwat o tamaazat rakhte hain, jin se unke dajal o fareb ki qalai khul jaati hai. Bodey ilzamaat kafoor ho jaate hain aur haq ke noor se unke mansube jal kar khaakstar ho jaate hain.

Zer e nazar risaala mein Kitab o Sunnat ki raushni mein aise hi 10 ilzamaat o ithamaat ka jaaeza liya gaya hai, jinhe'n aksar o beshtar mukhalifeen jamat e Ahle Hadees aur uski mabni-bar Kitab o Sunnat manhaji dawat se bhole bhale awaam ko behkaane aur warghalaane ke liye pesh kiya karte hain. Aur ghalat fehmiyaa'n phaelakar unke zehno'n ko haq se door karne ki sae'e na-masood karte hain. Ye risaala Biraadaram Abu Zaid Zameer *waqfAllah* ka tehreer karda hai, jo kisi taaruf ke mohtaaj nahi hain. Maidan e dawat o tarbiyat mein apni ek shanaqt rakhte hain. Is umda koshish par Allah unhe'n jazaa e khair ataa farmae.

Ameer e Mohtaram Shaikh Abdus Salam Salafi *hafizahullah* ki khususi tawajjo aur arakeen e jamiat ke mashwara se Shoba Nashar o Ashaa-at, Subaai Jamiat Ahle Hadees Mumbai se iski tabaa-at amal mein aarahi hai. Baari Ta'ala se dua-go hu'n ke is risaala ko mufeed banaae aur awaam un naas ko manhaj e ahle hadees samajhne ki taufeeq ataa farmae. Ameen

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<sup>1</sup> Surah Ambiya 21: 18

<sup>2</sup> T: Tohmat, Ilzam, Bohtan lagaana

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### Muqaddama

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ...

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ... يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا... يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَفُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا...

أما بعد: فإن خير الحديث كلام الله، وخير الهدي هدي محمد صلى الله عليه وسلم، وشر الأمور محدثاتها وكل محدثة بدعة وكل بدعة ضلالة وكل ضلالة في النار.

Kisi fard yaa jamat ke baare mein raae qaaem karne yaa faisla karne ki do (2) soorate'n hain. Ek soorat ye hai ke ta'assub se buland hokar haqaaeq ki buniyad par raae qaaem ki jaae. Ye tareeqa aen imaan o taqwa ka taqaaaza hai. Doosri soorat ye hai ke mahez badd-gumaaniyo'n ko haqaaeq ka darja dete hue mujarrad ta'assub ki buniyad par faisla kiya jaae. Badd-qismati se insano ki aksariyat isi doosre raaste par gaamzan dikhai deti hai. Aksar log haqaaeq ke bajaee mahez gumaan ki buniyad par faisla karte hain. Allah Ta'ala ka farman hai:

Un Mein Se Aksar Ka Ye Haal Hai Ke Wo Mahez  
Gumaan Ki Paerwee Karte Hain Aur Guman Haq Ke  
Muqable Mein Kuch Kaam Nahi Aata Aur Allah Ta'ala  
Unke Amaal Se Poori Tarha Baa-khabar Hai.<sup>3</sup>

وَمَا يَتَّبِعْ أَكْثَرُهُمْ إِلَّا ظَنًّا ۚ إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ۚ  
إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ

Jis tarha din ke ujaale ko andhera keh dene se wo andhera nahi ho jaata, usi tarha zaati rujhanaat aur gumaan haqaaeq ko badal nahi sakte. Adl o insaaf ki raah se hat kar kiye gae faisle sacchai ko nahi badalte, lekin insan ki soch, amal aur anjam ko barbaad kar dete hain.

Koi aadmi saamne khada ho aur ek aadmi aankhe'n band kiye uski shakal o soorat aur libaas ke baare mein qiyaas araiyaa'n karne lage to koi bhi shakhs isko tehqeeq aur aqalmandi ka naam nahi deta. Lekin afsos ki baat hai ke jab Ahle Hadees ke baare mein faisla karne ka mauqa aata hai to aksariyat isi tarz e amal ka suboot dene lagti hai.

Kitne log hain jo ahle hadees se mahez bud-gumaani ki buniyad par naraaz hote hain. Aise logo'n se poocha jaae ke kya waaqai aapne is cheez ki tehqeeq khud ki hai? Jo yaa usool ahle hadees se joda jaa raha hai, kya khud aapne usey ahle hadees ki zubaan se sunaa yaa padha hai? To unse iska jawab isbaat mein nahi milta, balke unke jawab se maloom hota hai ke unho'n ne kisi aur se ye baat suni hai ke ahle hadees you'n kehte hain aur you'n karte hain! Agar wo waqai kisi ahle hadees se ba-raah e raast pooch lete to haqeeqat bilkul khul kar saamne aajaati. Saari badd-gumaaniya'n aur narazgiya'n khatam ho jatee'n. Lekin afsos ke log is cheez ki himmat nahi kar paate aur ujaale ke bajaee andhere hi mein jeene ko ikhteyar kar lete hain.

Allah ke Rasool ﷺ ne farmaya: “Jab unhe maloom nahi tha, to unho'n ne poocha kyou'n nahi?”.<sup>4</sup>

<sup>3</sup> Surah Yunus 10: 36

<sup>4</sup> Abu Dawood; Ibne Majah; Abu Dawood ba-tehqeeq Albani: 336 (Hasan)

Ahle Hadees ke silsila mein awaam mein bohot saari ghalat fehmiya'n hain, jo unke dilo'n mein ahle hadees se nafrat ka sabab hain. Wo qareeb aakar ahle hadees ulama se khud nahi poochte kyou'nke unhe'n daraaya jaata hai ke agar tum ahle hadees hazraat ke qareeb bhi gae to gumrah ho jaaoge.

Ye risaala isi maqsad ko saamne rakhte hue likha jaa raha hai, ke wo log jo ahle hadees ki dawat aur manhaj ko janna chahte ho'n, unhe'n ikhtesaar ke saath kuch buniyadi baate'n maloom ho jaae'n, taa-ke unhe'n apni pichli malumaat par nazar e saani karke haqeeqat pasandaana faisla karne mein asaani ho.

Ahle Hadees ke silsila mein ghalat fehmiyo'n aur ilzamaat ki ek lambi fehrist hai. Is risaala mein ikhtesaar ko malhooz rakhte hue baaz ahem shubhaat hi ka izaala kiya jaa raha hai. Mazeed tafseeli bahes o tehqeeq ke liye Ahle Hadees Ulama ki likhi kitabo'n yaa khud ulama ki taraf rujoo kiya jaa sakta hai.

Aaiye dekhte hain ke ahle hadees se mutalliq aam ghalat fehmiya'n kya hain aur is silsila mein ahle hadees ka waqai mauqif kya hai.

# Pehli Ghalat Fehmi: Ahle Hadees Ek Naya Firqa Hai Jo Angrezo'n Ki Ejad Hai

Ahle Hadees ke silsila mein pehli ghalat fehmi ye hai ke ye ek naya firqa hai, maazi mein is firqa ka wujood nahi tha. Hindustan mein angrezo'n ne is firqa ki buniyad daali hai.

Ye mahez tareekhi haqaaeq se laa-ilm ka nateeja hai. Kya ahle hadees maazi mein nahi the? Kya ye angrezo'n ki den hain? Kya ahle hadees ki tareeq 100 yaa 200 saal se ziyada puraani nahi? Aaiye dekhte hain haqeeqat kya hai.

## A. Ahle Hadees Ke Imam Nabi ﷺ Hain: <sup>5</sup>

Ibne Kaseer, Allah Ta'ala ke farman

Us Din Ham Tamaam Logo'n Ko Unke Imam Ke Saath  
Bulaa'e'nge.<sup>6</sup>

يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ

Ki tafseer ke zimn mein farmate hain: *"Salaf mein se baaz ka kehna hai ke ye ashaab ul hadees ka sab se badaa sharf hai, kyou'nke unke Imam Allah ke Nabi ﷺ hain"*.<sup>7</sup>

Tafseer Ibne Kaseer tamaam ilmi halqo'n mein ek qaabil e etemaad tafseer hai. Ibne Kaseer<sup>8</sup> 701h mein paeda hue aur 774h mein unki wafaat hui. Wo naa Hindustan ke the, naa us zamaane mein angrezo'n ka koi wujood tha. Phir Ibne Kaseer ne ahle hadees ke silsila mein yaha'n apna qaul nahi, balke apne se pehle ke ahle ilm ka qaul zikr kiya hai, jisse ye baat maloom hui ke salaf mein ashaab ul hadees naam se paae jaane waale ahle ilm Allah ke Nabi ﷺ ko apna imam maante the.

Kya sirf itni baat hi is mafrooza ki tardeed ke liye kaafi nahi ke aaj se 700 saal se bhi ziyaada puraani kitab mein ek qaabil e etemaad mufassir, mohaddis aur muarrikh ne ahle hadees ki shaan ke silsila mein quran ki ayat aur salaf ke qaul se istedlal kiya hai?

Haqeeqat ye hai ke ahle hadees ka wujood Ibne Kaseer se bhi qadeem hai.

## B. Imam Abu Hanifa Ke Ashaab Ke Daur Mein Ahle Hadees Ka Wujood

Hanafi mazhab ki kitab Durre Mukhtaar ki Sharah Raddul Mohtaar mein Ibne Abedeen likhte hain: *"Ek hikaya you'n bayan ki jaati hai ke Abu Bakar al Jozjaani<sup>9</sup> ke zamaane main Abu Hanifa رضي الله عنه ke ashaab mein se ek shakhs ne ashaab ul hadees mein se kisi ke yaha'n iski beti se nikah ka paegham bheja to is (Abu Hanifa) ne inkaar kar diya. Haa'n magar is shart par ke wo apna mazhab chod de aur imam ke peeche qiraa-at kare aur ruku ke waqt raful yadain kare waghaira. Us shakhs ne ye shart qubool Karli, lehaza is (Abu Hanifa) ne apni beti ka nikah usse kar diya"*.<sup>10</sup>

Abu Bakar Jozjaani, Imam Muhammad bin Hasan ash Shaibani ke shagird Abu Sulaiman Jozjani ke shagird hain. Imam Muhammad khud Imam Abu Hanifa ke shagird hain.

<sup>5</sup> قال الخطيب: و كل فئة تتحيز على هوى ترجع إليه أو تستحسن رأياً تحكف عليه سوى أصحاب الحديث فإن الكتاب عدوم والسنة حجتهم (شرف أصحاب الحديث للخطيب البغدادي 7)  
الخطيب ابو بكر أحمد بن علي بن ثابت البغدادي (392هـ 463هـ)

<sup>6</sup> Surah Isra 17: 71

<sup>7</sup> Tafseer Ibne Kaseer: Surah Isra: 71

<sup>8</sup> Ismail bin Umar bin Kaseer bin Zau bin Dar-ah al Quraishi al Basrawi summa ad Damishqi, Abul Fida Imaduddin Haafiz o Muarrikh Faqeeh. Jinki Paedaesh Qariya A'amaal Basra, Shaam mein hui aur ineqal Damishq 706h mein hua (Al E'elaam liz Zarkali: V1 P320)

<sup>9</sup> Abu Bakar al Jozjaani, Imam Muhammad bin al Hasan Ash Shaibani ke shagird the. (Al Fawaaed al Bahiyya: P12)

<sup>10</sup> Raddul Mohtaar: Kitab ul Hudood

Is hikayat se maloom hota hai ke Imam Abu Hanifa ke ashaab ke zamaana mein bhi ahle hadees ka wujood tha. Itna hi nahi, balke ahle hadees is zamana mein bhi baaz fiqhi masaael jinhe'n furui keh kar be-wazan qaraar diya jaata hai, masalan Qiraa-at Khalf al Imam, Raful Yadain waghaira ka khaas taur se ehtemaam karte the. Isse ye bhi maloom hota hai ke ahle hadees hazraat deen ke maamla mein bohut sanjeeda aur pukhta the. Unke nazdeek deen rishtedaari se ziyada ahem tha. Apni bacchiy'n ka nikah karne se qabl wo rishta bhejne waale ko Nabi ﷺ ke farman aur sunnat ke ehtemaam par amaada kar liya karte the. Is hikayat se ahle hadees ka naa sirf qadeem hona maloom hota hai, balke unka shuru hi se deen ke silsila mein be-lachak hona maloom hota hai. Jo khud deeni pukhtagi aur saabit qadmi ki daleel hai. Balke ham isse bhi pehle ke daur ka jaaeza le'n to bhi ahle hadees ka wujood mil jaata hai.

### C. Imam Abu Hanifa Ke Shagird Abu Yusuf رحمہ اللہ Ka Ahle Hadees Ki Taraf Mailaan

Yahya bin Muyeen farmate hain: *“Qazi Abu Yusuf ashaab ul hadees se bohut mohabbat karte the aur unhee'n ki taraf maael the”*.<sup>11</sup>

Leejiye ahle hadees ka wujood naa sirf Imam Abu Hanifa ke shagird e khaas Imam Abu Yusuf al Qazi ke daur mein saabit ho gaya, balke ye baat bhi maloom hui ke ahle hadees se khud Imam Abu Yusuf mutassir the, balke unki taraf maael bhi the.

Yaha'n sawaal ye hai ke kya koi qaabil e qadar shakhsyat ahle hadees mein shumaar ki gai ha, jiska ilmi muqam ahle ilm ke nazdeek bhi musallam ho aur jisey aam aadmi bhi pehchanta ho? Aaiye ye baat bhi hanafi mazhab hi ki ek mashoor kitab se maloom karte hain.

### D. Imam Bukhari Ahle Hadees Mein Se The

A'ain ul Hidaaya mein likha hai: *“Hamne ijma kiya ke Shafai o Maliki o Hambali, balke tamaam ahle hadees misl Imam Bukhari waghaira o Ibne Jareer Tabari hatta ke ulama e Zaheriyya, sab ahle sunnat wal jamat bar-haq hain aur sabka tamassuk Quran o Ahadees Ahl as Sunnah par aqaaed haqqa ke saath hai”*.<sup>12</sup>

Yaha'n kai cheeze'n qaabil e ghaur hain:

- i. Hanafi hazraat ka ijma hai ke tamaam ahle hadees ahle sunnat wal jamat hain aur bar-haq hain.
- ii. Ahle Hadees zahiriyya nahi hain, balke dono alag hain.
- iii. Mufasssir Imam Ibn Jareer at Tabari aur Mohaddis Imam Bukhari dono ahle hadees the.

Imam Bukhari jaisi Jaleel ul qadr shakhsyat ka naam Shafai, Maliki o Hambali ki bajaaye ahle hadees ki misaal mein zikr karna naa sirf ahle hadees ki qidmaat ki daleel hai, balke sharf bhi hai.

Yaha'n ye bhi dekh liya jaae ke ahle hadees ke silsila mein khud Imam Shafai, Imam Ahmad bin Hambal aur Imam Bukhari ki kya raae hai.

### E. Imam Ahmad o Bukhari o Ibne Mubaarak Ke Nazdeek Ahle Hadees At-Taaefa al Mansoorah Hain

Mukhtalif alfaaz o turq<sup>13</sup> se ek hadees Bukhari, Muslim o deegar kutub mein aai hai. Allah ke Rasool ﷺ farmate hain: *“Meri ummat mein ek giroh hamesha Allah ke hukum (yaane deen) par qaaem rahega. Unka saath chodne*

<sup>11</sup> Tareekh Baghdad

<sup>12</sup> A'ain ul Hidaaya: V1 P538

<sup>13</sup> T: Tareeqa, sanad



waale yaa unki mukhalifat karne waale unhe'n kuch nuqsaan naa poh'ncha sake'nge. Yaha'n tak ke Allah ka faisla (yaane qiyaamat) ajaae aur wo logo'n par ghaalib hi rahe'nge".<sup>14</sup>

Ye taaefa (jamat) kaun hain? Iske jawab ke liye aaiye dekhte hain ummat ke Jaleel ul qadr aimma ka kya kehna hai?

Fuzail bin Ziyaad kehte hain: "Maine Imam Ahmad ko sunaa, unho'n ne ye hadees bayan ki [Meri ummat mein ek jamat hamesha haq par qaaem rahegi] to farmaya: Agar ye ashaab ul hadees nahi to phir main nahi jaanta ke wo kaun hain?".<sup>15</sup>

Yaane, Imam Ahmad ke nazdeek ye jamat ahle hadees ke siwa koi aur ho hi nahi sakti.

Imam Bukhari farmate hain: "(Hadees mein mazkoor taaefa se) muraad Ashaab ul Hadees hain".<sup>16</sup>

Abdullah bin Mubaarak tabe taabai mein se hain. Unki shakhsiyat ummat mein kitni musallam hai, ye baat Imam Zahabi ke qaul se maloom hoti hai. Imam Zahabi farmate hain: "Abdullah bin Mubarak ki bayan ki hui hadeeso'n ke hujjat (yaane qaabil e qubool) hone par ijma hai".<sup>17</sup>

Is jamat ke baare mein Abdullah bin Mubaarak ؓ farmate hain: "Wo (yaane haq par qaaem rehne waali jamat) mere nazdeek ashaab ul hadees hain".<sup>18</sup>

Yaha'n koi ye naa kahe ke in ibaraat mein lafz "Ashaab ul Hadees" aaya hai "Ahle Hadees" nahi. Yaad rakhiye Ahle Hadees aur Ashaab ul Hadees, dono ke ek hi ma'ane hain. Khud mohaddiseen dono ka istemal karte hain. Masalan isi hadees ke silsila mein mohaddis Ali bin Madeeni farmate hain: "Wo (yaane haq par qaaem rehni waali jamat) Ahle Hadees hain".<sup>19</sup>

Yaha'n Ali bin Madeeni ne ashaab ul hadees ke baare mein ahle hadees ka lafz istemaal kiya hai. Ali bin Madeeni kaun hain? Ali bin Madeeni ka muqam bataane ke liye Imam Bukhari ka qaul kaafi hai.

Imam Bukhari farmate hain: "Ali bin Madeeni ke siwa mujhe kisi aur ke saamne apne chote hone ka ehsaas nahi hua".<sup>20</sup>

In tamaam aqwaal se ye baat maloom hui ke salaf mein lafz ahle hadees maroof tha aur ye us jamat par bola jaata tha jo qiyaamat tak haq par qaaem rahegi.

## Ek Shubha Ka Izaala:

Yaha'n ek ghalat-fehmi door karna zaroori hai. Wo ye ke baaz logo'n ko ye shubha hota hai ke in aqwaal mein ahle hadees ka lafz mohaddiseen ke liye istemaal hua hai, naa ke kisi firqa yaa jamaat ke liye. Wo kehte hain ke jaise tafseer ke maahir ko mufasssir yaa ahle tafseer kehte hain, isi tarha hadees ke maidaan mein mahereen ko mohaddiseen yaa ahle hadees kehte hain, lekin ye baat saheeh nahi hai. Iske ghalat hone ke liye itna hi kaafi hai ke agar waaqai ahle hadees se muraad mahez mohaddiseen hain, to phir hadees mein qiyaamat tak haq par qaaem rehne waali jis jamat ka zikr kiya gaya hai, usme se mufasssireen aur fuqaha ko kharij karna padega. Hadees ke alfaaz mein ghaur karne se is khayal ki ghalati aur bhi waazeh ho jaati hai, kyou'nke hadees mein ahle hadees ka tazkirah ahle baatil ke bil-muqaabil kiya gaya hai, naa ke ahle fiqa o ahle tafseer ke bil-muqaabil.

<sup>14</sup> Muslim: Kitaab ul Amaarah: 3548

<sup>15</sup> Sharf Ashaab ul Hadees lil Khateeb al Baghdaadi: P42

<sup>16</sup> Sharf Ashaab ul Hadees lil Khateeb al Baghdaadi: P45

<sup>17</sup> Ser E'laam an Nubala: V8 P380 (Ar Risaala Print)

<sup>18</sup> Sharf Ashaab ul Hadees lil Khateeb al Baghdaadi: P41

<sup>19</sup> Sunan Tirmizi: 2229; Sharf Ashaab ul Hadees lil Khateeb al Baghdaadi: P9

<sup>20</sup> Ser E'laam an Nubala: V12 P420 (Ar Risaala Print)

Apni is baat ki mazeed wazaahat ke liye ham Shaikh Abdul Qadir Jeelani ؒ ka qaul pesh karna munaasib samajhte hain, jo unhee'n ki kitab "Ghuniyatut Talebeen" mein maujood hai.

## F. Ashaab ul Hadee Hi Ahle Sunnat Hain

Shaikh Abdul Qadir Jeelani ؒ farmate hain: "Aur ye jaan lo, ke ahle bidat ki kuch alamaat hain, jin se wo pehchan liye jaate hain. Unki ek alaamat ahle asar ki aeb joi karna hai. Lehaza zanaadeqa ki alaamat ye hai ke wo ahle asar ko hashwiya kehte hain aur isse inka maqsad mahez asaar ko radd karna hota hai. Qadariyya ki alaamat ye hai ke wo ahle asar ko majbarah kehte hain. Jahmiyya ki alaamat ye hai ke ahle sunnat ko mushabba kehte hain. Raafeza ki alaamat ye hai ke wo ahle asar ko naasbiyya kehte hain aur (ahle bidat ki ye saari baate'n) ahle sunnat se unke tassub aur bhadaas ka nateeja hain. Aur inka (yaane ahle sunnat ka) to bas ek hi naam hai aur hai Ashaab ul Hadees. Bidatiyo'n ke diye hue in tamaam burey alqaab ka unse koi talluq nahi. Ye maamla aisa hi hai jaise kuffar e Makkah ne Nabi ﷺ ko Saahir, Shaaer, Majnoon, Maftoon aur Kaahin jaise alqaab diye the. Halaa'nke Aap ﷺ Allah, uske farishto'n, insaano, jinno'n aur tamaam makhluqaat ke nazdeek un tamaam buraiyo'n se paak ek Rasool aur Nabi the".<sup>21</sup>

Darj e Baala Ibaarat Mein Baaz Baate'n qaabil e ghaur hain:

- i. Shaikh Abdul Qadir Jeelani ؒ ne ahle hadees ka tazkirah baatil firqo'n ke bil-muqaabil kiya hai.
- ii. Unke nazdeek ahle hadees ke khilaf be-buniyad baate'n ghadna baatil firqo'n ki alaamat hai.
- iii. Unke nazdeek ahle hadees aur ahle sunnat ek hi hain.
- iv. Ahle Sunnat ka ek hi naam hai: Ashaab ul Hadees.

Is poori guftagu ke baad sawaal ye hai ke kya ab bhi ahle hadees ko ek naya firqa keh kar mashkook banaana saheeh hai? Ham iska jawab qaraeen par chod dete hain.

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<sup>21</sup> Ghuniyatut Talebeen: V1 P166

## Doosri Ghalat Fehmi: Ahle Hadees Rasool Allah ﷺ Ki Shaan Mein Gustakhi Karte Hain

Ahle Hadees ke silsila mein doosri ghalat fehmi, balke ilzam ye hai ke wo Allah ke Rasool ﷺ ki taazeem nahi karte. Bohot se log laa-ilmi ke sabab ahle hadees ko gustakh e rasool ﷺ samajhte hain. Balke baaz hazraat to ahle hadees ke aqeeda se is qadar naa-ashna hote hain, ke wo saaf keh dete hain “*Ahle Hadees Rasool ko nahi maante*”.

Haqeeqat ye hai ke ahle hadees ke nazdeek Muhammad e Arabi ﷺ tamaam makhluqaat mein sabse ziyada qaabile taazeem hain. Aap ﷺ ki shaan tamaam Nabiyo’n aur Rasoolo’n se buland hai. Hamare is aqeeda ki buniyad khud Nabi e Kareem ﷺ ka ye farman hai: “*Qiyaamat ke din main tamaam bani e aadam ka sardaar hu’nga aur (main ye bataur) e fakhr nahi (keh raha hoo’n). Hamd ka jhanda mere hath mein hoga aur mujhe is par koi fakhr nahi. Koi Nabi, khwah Adam ﷺ ho’n yaa koi aur, aisa naa hoga, jo mere jhande taley naa ho*”.<sup>22</sup>

Qiyaamat ke din tamaam nabiyo’n ka syed hona Aap ﷺ ki doosre nabiyo’n par fazeelat ki daleel hai. Ye baat ahle hadees ke nazdeek musallam hai.

### A. Ahle Hadees Nabi ﷺ Ko Aap Ke Waqai Muqam Se Nahi Badhaate:

Lekin jaha’n Nabi e Kareem ﷺ ne hame’n apni shaan bataai hai, wahee’n is baat ki bhi taakeed ki hai ke ham aap ki taazeem mein ghuloo se bache’n aur aapki taazeem mein nasaara ki tarha hade’n paar naa kar jaaen.

Allah ke Rasool ﷺ ne farmaya: “*Meri taareef mein hadd se aagey naa nikal jaana, jis tarha nasaara Ibne Mariyam ki taareef mein hadd se aagey nikal gae. Main to bas Allah ka ek banda hoo’n. Lehaza tum mujhe Allah ka banda aur Rasool hi kaho*”.<sup>23</sup>

Nasaara (isaai) Hazrat Isa ﷺ ko maan-ne waale log the. Isa ﷺ par imaan laane ke bawajood wo gumrah ho gae. Nasaara ki gumrahi kya thi? Unho’n ne Isa ﷺ ko bandagi ke martaba se badha kar Rabb aur Ma’abood ka martaba de diya. Unho’n ne Isa ﷺ ki taareef bayan karne mein itna ghuloo kiya ke Allah ki zaat o sifaat mein unhe’n Allah ka shareek banaa diya. Kisi ne unhe’n Allah ka beta banaa diya<sup>24</sup>, to kisi ne unhe’n Allah hi qaraar de diya<sup>25</sup>, wo Isa ﷺ ko maan-ne ke bawajood kaafir ho gae.

Allah ke Nabi ﷺ ne ummat e muslima ko nasara ke is tarz e amal se manaa kiya hai, lehaza farman e Nabawi ﷺ ki tameel mein ahle hadees ka aqeeda ye hai ke Rasool Allah ﷺ ki shaan bayan ki jaae, lekin isme Aap ﷺ ki abdiyyat aur bandagi ka pehlu zehno’n se ojhal naa hone diya jaae.

Khud Allah ke Rasool ﷺ ne farmaya: “*Aye Logo! Apne Aapko bachaae Rakho, kahee’n shaitan tumhe’n bhatkaa naa de, main Muhammad bin Abdullah hoo’n. Main Allah ka banda aur uska Rasool hoo’n, Allah ki qasam mujhe hargiz ye pasand nahi ke tum mujhe mere is muqam se badhaa do, jo Allah Ta’ala ne mujhe ataa kiya hai*”.<sup>26</sup>

Yaha’n 2 baate’n maloom huee’n:

- Nabi ﷺ ko khud ye baat pasan nahi ke aap ko aapke waqai muqam se badhaaya jaae.
- Shaitan ko ye baat bohot pasand hai ke wo musulmano ko ghuloo mein muqtala karke gumrah karde.

<sup>22</sup> Musnad Ahmad; Tirmizi; Ibne Majah; Saheeh al Jaame: 1468 (Saheeh)

<sup>23</sup> Bukhari: Ahadees ul Ambiya: 3445

<sup>24</sup> Surah Ma’iam 19: 88-93

<sup>25</sup> Surah Maaeda 5: 17

<sup>26</sup> Musnad Ahmad (Saheeh); As Silsilah Ahadees as Saheeha: 1097

Lehaza ahle hadees hamesha se is chor darwaze ki nigraani karte rahe hain, jaha'n se shaitan ke aane ka imkaan hai aur hamesha rahega, taa-ke wo ummat ko ghuloo ki is bimaari se bacha sake'n, jisme nasaara mubtala ho gae aur jiske nateeja mein wo haamil e wahee hone ke bawajood Allah aur uske rasool ke dushman qaraar paae.<sup>27</sup>

Ahle Hadees ko gustakh saabit karne ke liye baaz hazraat kuch baate'n bataur e misaal pesh karte hain. Masalan ye ke Ahle Hadees Nabi ﷺ ko noor nahi maante, balke aapko bashar maante hain. Ahle Hadees Aap ﷺ ko aalim ul ghaib nahi maante aur Aap ﷺ ko Allah ke taqarrub ka waseela nahi maante waghaira. Aaiye dekhte hain in baato'n ki waqai haqeeqat kya hai.

## B. Noor o Bashar Ka Mas-ala

Baaz hazraat ka aqeeda hai ke Nabi ﷺ noor se bane hain. In hazraat ki daleel ye qurani aayat hai: Allah Ta'ala ne farmaya:

Yaqeenan Tumhare Paas Allah Ki Taraf Se Noor  
Aachuka Hai Aur Ek Khuli Kitab Bhi.<sup>28</sup>

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ

Ibnul Jauzi ne is ayat ki tafseer mein (noor) ke silsila mein 2 aqwaal zikr kiye hain. Ek ye ke noor se muraad khud Allah ke Nabi ﷺ hain aur doosra qaul ye ke isse muraad islam hai.

Lekin kya Nabi takhleeq ke etebaar se noor hain, yaa phir aap tibbiyeen yaane andhere mein chupey haq ko saamne laane ke etebaar se noor hain? Mufasssireen ne is sawal ka jawab diya hai.

Ibne Jareer at Tabari farmate hain: "Yaha'n noor se muraad Nabi ﷺ hain. Jinke zariye Allah Ta'ala ne haq ko zaahir kiya. Islam ko ghalib kar diya aur shirk ko mitaa diya. Lehaza Aap ﷺ us shakhs ke liye noor hain, jo Aap ﷺ se raushni haasil kare aur Aap ﷺ ke haq ko raushan karne hi mein ye bhi hai ke Aap ﷺ ne bohot se un cheezo'n ki tibbiyeen (wazaahat) kardi jinhe'n yahood logo'n se chupaa diya karte the".<sup>29</sup>

Agar is ayat hi ko poora padha jaae to baat waazeh taur par samajhe mein aajaati hai. Aayat is tarha hai:

Aye Ahle Kitab, Tumhare Paas Hamara Rasool Aachuka Hai, Jo Un Bohot Cheezo'n Ki Tibbiyeen Karta Hai (yaane saaf bayan kar deta hai) Jinhe'n (Allah ki) Kitab Mein Se Tum Chupaa Diya Karte The Aur Wo Tumhari Bohot Si Baato'n Ko Maaf Bhi Kar Deta Hai. Yaqeenan Tumhare Paas Allah Ki Taraf Se Noor Aachuka Hai Aur Ek Khuli Kitab Bhi, Jiske Zariye Allah Un Logo'n Ko Jo Uski Raza Ki Paerwee Karte Hain, Salamati Ki Raahe'n Chalaata Hai Aur Gumrahiyo'n Se Nikaal Kar Apne Izn se Noor Ki Taraf Le Aata Hai Aur Unhe'n Siraat e Mustaqeem Ki Taraf Gaamzan Kar Deta Hai.<sup>30</sup>

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ ۖ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ

<sup>27</sup> Surah Tauba 9: 30-31; Surah Maaeda 5: 116-118

<sup>28</sup> Surah Maaeda 5: 15

<sup>29</sup> Jaame ul Bayaan Tehqeeq Ahmad Shakir: V10 P143

<sup>30</sup> Surah Maaeda 5: 15-16

Yaha'n ye baat bhi malhoor rahe ke ahle hadees Nabi ﷺ ko aam bashar nahi, balke *khair ul bashar* maante hain. Agar aap ko bashar maanna aapki shaan mein gustakhi hai to zaraa ye bhi dekh le'n ke khud Nabi ﷺ ki sabse चाहति biwi aur musalmano ki maa Hazrat Ayesha Siddiqah ﷺ ka kya aqeeda tha.

Ayesha ﷺ farmati hain: *"Allah ke Rasool ﷺ ek bashar hi the"*.<sup>31</sup>

Ab kya Hazrat Ayesha ﷺ ko bhi gustakh e Rasool ﷺ kaha jaae! Nahi, balke khud apne aqeeda ki islaah karni padeygi.

### C. Ilm e Ghaib Ka Mas-ala:

Ahle Hadees ye maante hain ke Allah Ta'ala ne apne Nabi ﷺ ko waqtan o fa-waqtan aisee baate'n bataae'n jo ghaib mein se thee'n. Jannat, jahannam, zameen o asmaan, maazi o mustaqbil ki bohot se khabre'n jo Aap ﷺ nahi jaante the, aapko bataai gae'n. Lekin ilm e ghaib Allah Ta'ala ki khusoosiyat mein se hai. Lehaza Allah ke saath isme kisi ko shareek nahi kiya jaa sakta. Is silsila mein Hazrat Ayesha ﷺ hi ka aqeeda aur isi ke saath unka fatwa bhi sun le'n.

Hazrat Ayesha ﷺ farmati hain: *"Jo shakhs ye daawa kare ke Allah ke Rasool ﷺ ye bataa diya karte the ke aane wale din mein kya chupaa hai to isne Allah par nihaayat sangeen jhoot bandha. Kyou'nke khud Allah Ta'ala ka farman hai: "Kaho, Asmaan o Zameen Mein Koi Bhi Ghaib Nahi Jaanta Siwaae Allah Ke" (Surah Nahal: 65)"*.<sup>32</sup>

Yehi aqeeda jo Hazrat Ayesha ﷺ ka tha, wohi ahle hadees ka hai. Is aqeeda ki buniyad par kya koi musalman Hazrat Ayesha ﷺ ke aqeeda ki sehat par eteraz karne ki himmat kar sakta hai? Agar nahi to ahle hadees isi aqeeda ke sabab kis buniyad par mujrim qaraar diye jaate hain? Mazeed ghaur talab baat ye bhi hai ke Hazrat Ayesha ﷺ ne apne aqeeda ki taa'eed mein Quran e Kareem ki aayat se bhi istedlal kiya hai. Lehaza isey mahez iki zaati raae qaraar dena bhi ghalat hoga.

### D. Tawassul Aur Waseela Ka Mas-ala:

Ek eteraaz ahle hadees par ye bhi kiya jaata hai ke ahle hadees Nabi ﷺ ko waseela nahi banaate.

Iska jawab ye hai ke ahle hadees ke nazdeek Allah se taqarrub ka wahed zariya aqeeda o amal mein Nabi ﷺ ki itteba hai. Nabi ﷺ ki itteba Allah ki raza aur maghfirat ka wahed aur yaqeeni waseela hai. Jo aadmi Nabi ﷺ ki sunnato'n ko nazar andaaz karke man-maani tareeqe ejaad kare aur unko waseela maan kar Allah se ummeed lagaae to naa sirf ye amal be-faaeda hai, balke bidat aur aakhirat mein Allah ki saza ka sabab hai.

Waseela ke silsila mein Sahaba Ikram ﷺ ka tarz e amal kya tha? Khalifa e Raashid Umar bin Khattab ﷺ hi ke uswa ko dekhe'n to waazeh ho jaaega ke Sahaba ﷺ Nabi ﷺ ki wafaat ke baad Aap ﷺ ki zaat ke waseela se dua karte the yaa nahi.

Hazrat Anas bin Maalik ﷺ farmate hain: *"Hazrat Umar bin Khattab ﷺ ka maamla ye tha ke jab bhi qahat hota to wo Abbas ﷺ se barish ki dua karate. You'n kehte: Aye Allah pehle ham apne Nabi ﷺ ka waseela ikhteyar karte the aur tu ham par barish barsaa deta tha. Ab ham apne Nabi ﷺ ke chacha ka waseela ikhteyar kar rahe hain, lehaza ham par barish barsa de. Chunache barish ho jaati"*.<sup>33</sup>

Hazrat Umar ﷺ ke jumla par ghaur kare'n ke *"Aye Allah pehle ham apne Nabi ﷺ ka waseela ikhteyar karte the"* yaane Nabi ﷺ ki dua ka waseela naa ke aapki zaat o shakhsiyat ka waseela. Kyou'nke agar Nabi ﷺ ki

<sup>31</sup> Musnad Ahmad: 26237 (Shoaib al Arnaout ne isey saheeh qaraar diya hai.

<sup>32</sup> Muslim: Kitab ul Imaan: 259

<sup>33</sup> Bukhari: Kitab ul Juma: 1010

wafaat ke baad bhi aapki zaat ke waseela se dua karna saheeh hota to Hazrat Umar رضي الله عنه Nabi ﷺ ki zaat ko chodkar Abbas رضي الله عنه ka intekhaab naa karte. Jabke Aap ﷺ ki qabar ke paas ab bhi jaa sakte the aur aapki zaat ke waseela se dua kar sakte the. Maloom hua ke ye waseela Aap ﷺ ki zaat ka nahi, balke aapki dua ka waseela tha. Jo ab wafat ke baad naa raha. Haqeeqat ye hai ke Sahaba Ikram رضي الله عنهم ke yaha'n kisi ke naam yaa zaat ke waseela se dua karne ka tareeqa tha hi nahi, balke uske bajaae kisi nek shakhs se dua karwaane ka tareeqa tha. Lehaza Umar رضي الله عنه ne Nabi ﷺ ki wafaat ke baad Aap ﷺ ke chacha se dua karwaai.

Yaha'n ye baat bhi waazeh hui ke Nabi ﷺ ki qabar par jaakar aapse dua ki darkhwast ka tareeqa bhi Sahaba Ikram رضي الله عنهم ke yaha'n nahi tha. Warna Hazrat Umar رضي الله عنه is mauqa par zaroor aisa karte. Bas ahle hadees isi tareeqa par aamil hain, jo Umar رضي الله عنه se saabit hota hai, ke zinda haazir saleheen se dua karwaai jaae. Lekin iske bar-aks inka naam lekar unki zaat waseela se dua karwaana ek aisa amal hai, jo naa Kitab o Sunnat se saabit hai aur naa Sahaba Ikram رضي الله عنهم ke amal se.

## Teesri Ghalat Fehmi: Ahle Hadees Sahaba Ko Nahi Maante Aur Unki Ihaanat Karte Hain

Ahle Hadees se mutalliq teesri ghalat fehmi ye hai ke ahle hadees Sahaba Ikram رضي الله عنهم ko nahi maante, unki baat ko tasleem nahi karte aur unki shaan mein gustakhiya'n karte hain.

Haqeeqat ye hai ke ahle hadees ke nazdeek Sahaba Ikram رضي الله عنهم aqeeda o amal dono ke etebaar se uswa o daleel hain.

### A. Ahle Hadees Ke Nazdeek Ahle Haq Wo Hain Jo Nabi ﷺ Aur Sahaba Ikram رضي الله عنهم Ke Raaste Par Ho'n:

Allah ke Rasool ﷺ ne farmaya: “*Aur meri ummat 73 firqa'n mein bat jaaegi aur ye sab ke sab jahannam mein jaae'nge, siwaae ek (1) ke. Sahaba Ikram رضي الله عنهم ne poocha: Aye Allah ke Rasool ﷺ wo ek (1) firqa kaunsa hoga? Aap ﷺ ne farmaya: Wo, jo is (raaste) par ho'n, jis par main aur mere sahaba رضي الله عنهم hain*”.<sup>34</sup>

Ahle Hadees ke nazdeek baad ke daur mein paeda hone waale ikhtelafaat ke waqt haq aur ahle haq ko pehchanne ka meyaar Sahaba رضي الله عنهم hain. Jo log Nabi ﷺ ki sunnat aur Sahaba رضي الله عنهم ke manhaj ke paaband ho'n, wohi ahle hadees ke nazdeek haq par hain. Jo hazraat Quran o Sunnat ke nusoos ki man-maani tashrihaat ko daleel ka muqam de kar ummat mein bidaat aur khurafaat ejaad karte hain, unki tardeed mein bhi ahle hadees Sahaba رضي الله عنهم hi ke tarz aur usool'n ko bataur e istedlal pesh karte hain.

In tamaam shawaahid ke bawajood mahez kam-fehmi ki buniyad par ahle hadees par ta'an karna yaa unke khilaf ilzam taraashi karna hamesha se baaz logo'n ka tareeqa e kaar raha hai aur rahega. Lekin be-daleel ilzamaat apni tardeed ke liye khud hi kaafi hote hain.

### B. Sahaba Ikraam رضي الله عنهم Ko Buraa Kehne Waala Nabawi Laanat Ka Mustahiq Hai:

Ahle Hadees ke nazdeek Sahaba رضي الله عنهم ko sab-o-shitam<sup>35</sup> karne waala, unki shaan ko ghataane ki koshish karne waala, in par se ummat ke etemaad ko majrooh karne ki koshish karne waala laanat ka haqdaar hai. Kyou'nke khud Allah ke Rasool ﷺ ne aise shakhs ko maloon qaraar diya hai.

<sup>34</sup> Tirmizi; Saheeh al Jaame: 5343 (Hasan)

<sup>35</sup> T: La'aan Ta'aan Karna, Gaali Galoch, Buraa Bhala Kehna

Allah ke Rasool ﷺ ne farmaya: “Jo mere Sahaba ﷺ ko gaali de (yaa buraa kahe) is par Allah ki laanat, farishto’n ki laanat aur tamaam logo’n ki laanat ho”.<sup>36</sup>

### C. Sahaba ﷺ Nabi ﷺ Ke Muqable Mein Khalifa e Raashid Ki Baat Bhi Chod Dete The:

Har sahabi ka muqam o ehteraam musallam hai. Lekin badi se badi shaqisyat bhi daleel se badh kar nahi hoti. Dalaael ka wazan hamesha shakhsiyaat se ziyaada hota hai.

Sahaba ﷺ ke nazdeek Khulafa e Rashideen ﷺ qaabil e ehteraam the. Wo unke hukum aur faisle tasleem kar liya karte the. Lekin Sahaba ﷺ Nabi ﷺ ki baat ke muqable mein badi se badi shakhsiyat ki baat bhi qubool karne se inkaar kar dete the. Wo akabireen ki gustakhi nahi karte the, lekin wo unke ehteraam ke naam par unki baat ko Kitab o Sunnat par tarjeeb dene waalo’n mein se bhi nahi the.

Iski ek behtareen wazaahat Hazrat Ali ﷺ ke ek faisle aur is par Abdullah bin Abbas ﷺ ke tabsara se ho jaati hai.

Akrama ﷺ farmate hain: “Hazrat Ali ﷺ ke paas kuch zanaadeqa (murtad logo’n) ko laaya gaya, to unho’n ne in sabko jalaa diya. Jab ye khabar Ibne Abbas ﷺ ko poh’nchi to unho’n ne kaha: Agar (unki jagah faisla karne waala) main hota to un logo’n ko jalaane ka hukum naa deta, kyou’nke Allah ke Rasool ﷺ ne aisa karne se manaa kiya hai. Balke main unhe’n (jalaane ke bajaae, bataur e saza) qatal karne ka hukum deta. Kyou’nke Allah ke Rasool ﷺ ne farmaya: Jo apna deen badal de, usey qatal kardo”.<sup>37</sup>

Ek riwayat mein hai: “(Ibne Abbas ﷺ ki) ye baat Hazrat Ali ﷺ ko maloom hui to unho’n ne kaha: Ibne Abbas ﷺ ne sach kaha”.<sup>38</sup>

Is waaqea mein ek taraf Ibne Abbas ﷺ ki haq-goi ka namoonaa hai, to doosri taraf Ali ﷺ ke eteraaf e haq ki misaal bhi hai. Ibne Abbas ﷺ ne Ali ﷺ ke faisle ke muqable mein Nabi ﷺ ki hadees bayan ki aur kaha ke main hota to hargiz aisa naa karta. Ibne Abbas ﷺ ne ye nahi kaha ke Hazrat Ali ﷺ ne jo bhi kiya, unke paas iski kuch naa kuch daleel zaroor hogi. Balke jo haq khud unke paas tha, uski raushni mein Hazrat Ali ﷺ ke faisle se apne ikhtelaf ka izhaar kiya. Hazrat Ali ﷺ ne bhi unke is tarz e amal ko ghalati, gumrahi, yaa be-adabi qaraar nahi diya. Balke saaf alfaaz mein khud iski tasdeeq o taa’eed ki.

### D. Sahaba Ikraam ﷺ Rasool Allah ﷺ Ke Muqable Mein Kisi Ka Qaul Tasleem Nahi Karte The:

Is silsila mein khud Hazrat Ali ﷺ ka tareeqa bhi isse mukhtalif naa tha. Wo bhi isi usool ke paaband the ke chaah kaisee bhi shakhsiyat kyou’n naa ho, iska qaul o amal Nabi ﷺ ke qaul o amal ke muqable mein qaabil e iqtada nahi. Iski ek misaal Saheeh Bukhari ki ek riwayat mein maujood hai.

Marwaan bin Hakam kehte hain: “Main us waqt Hazrat Usman o Ali ﷺ ke paas maujood tha, jab Hazrat Usman tamatto se manaa kar rahe the ke (Hajj aur Umrah) dono ko jamaa nahi karna chaahiye. Jab Hazrat Ali ﷺ ne ye cheez dekhi to kaha: لَبَّيْكَ بِعُمْرَةٍ وَحَجَّةٍ <sup>39</sup> aur dono ko jamaa kiya. Aur kaha: Main mahez kisi ke qaul ki buniyad par Allah ke Rasool ﷺ ki sunnat nahi chod sakta”.<sup>40</sup>

<sup>36</sup> Saheeh al Jaame: 6285 (Hasan)

<sup>37,38</sup> Bukhari: Kitab Istetaabatul Murtadeen: 6922

<sup>38</sup> Tirmizi (Tehqeeq Albani): 1458 (Saheeh)

<sup>39</sup> T: Main Haazir Hoo’n Umrah Aur Hajj Ke Liye

<sup>40</sup> Bukhari: Kitab al Hajj: 1563

Hazrat Ali ؓ ne Nabi ﷺ ki sunnat ke muqable mein Hazrat Usman ؓ ke faisle ko qubool nahi kiya. Mazkoora dono riwayat'n mein Hazrat Ibne Abbas ؓ aur Hazrat Ali ؓ ke tarz e amal se ye baat waazeh hoti hai ke sahaba khud Khulafa e Rashideen ؓ ki wo baate'n jo Nabi ﷺ ke qaul o amal se takraae, tasleem nahi karte the.

Yehi usool ahle hadees ka hai. Majmui taur par Sahaba ؓ ki baat hujjat hai, lekin jab unme aapas mein kisi cheez mein ikhtelaf ho jaae to aisee soorat mein tarjeeh isi baat ko di jaaegi, jiske haq mein daleel maujood ho aur Kitab o Sunnat ke muqable mein kisi ki baat nahi li jaaegi.

In dono waqeaat mein ye baat bhi waazeh ho jaati hai ke kabhi akaabir Sahaba ؓ tak bhi Nabi ﷺ ki koi baat nahi poho'nch paati thi aur uske nateeja mein kabhi unse iske bar-khilaf ijtehaad waaqe ho jaata tha. Is par doosre Sahaba ؓ khair-khwahi ke jazba se unhe'n tambeeh kar diya karte the.



## Chauthi Ghalat Fehmi: Ahle Hadees AuliyaAllah Ke Munkir Hain:

Baaz log ye samajhte hain ke ahle hadees auliyaAllah ko nahi maante. Is baat ko mazeed shosha banaakar baaz muqarrireen ahle hadees ke khilaf awaam ko bhadkaane ki koshish karte hain. Haqeeqat ye hai ke ahle hadees wilaayat ko maante hain, balke qiyaamat tak is darwaze ke khula rehne ka eteqaad rakhte hain.

### A. Ahle Hadees Ke Nazdeek Auliya Kaun Hain:

Allah Ta'ala ne farmaya:

Khabardaar, Allah Ke Auliya Par (aakhirat mein) Naa Koi Khof Hoga Aur Naa Wo Ghamgeen Ho'nge. Ye Wo Log Hain, Jo Imaan Le Aae Aur Parhezgaari Ka Ehtemaam Karte Rahe.<sup>41</sup>

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ

Quran e Kareem ki mutaddid ayaat mein is baat ki saraahat maujood hai ke baaz bando'n ko unke kamaal e imaan aur dawaam e taqwa ki buniyad par Allah Ta'ala apni taraf se khusoosi taur par wilaayat ataa farmata hai. Unhe'n apna khaas aur muqarrab banaa leta hai. Is baat ka inkaar karna Quran e Kareem aur Ahadees e Saheeha ka inkaar karna hai. Ahle Hadees in tamaam nusoos par imaan rakhte hue auliyaAllah ke muqam ko tasleem karte hain.

Lekin quran ki mazkoora aayat mein jaha'n auliya ka sharf aur unke liye Allah Ta'ala ke waade zikr kiye gae hain, wahee'n unki sifaat bhi bayan kardi gai hain. Jinki buniyad par Aliya ko ye muqam naseeb hua hai. Wo sifaat kya hain? Wo 2 cheeze'n hain: Kamaal e Imaan aur Kamaal e Taqwa. Ahle Hadees ka eteqaad hai ke qawee imaan aur parhezgaari se araasta zindagi ke baghair aadmi Allah Ta'ala ka wali nahi ban sakta. Wohi shakhs Allah Ta'ala ki wilaayat ka haqdaar hai, jiska aqeeda saheeh ho aur uski zindagi taqwa she-aari ka namoona ho.

Lekin afsos ke bohot se log Allah Ta'ala ke bataae hue is paemaane ko bilkul nazar andaaz karte hue man-maani usoolo'n ki buniyad par jisko chahte hain wali banaa dete hain. Chaahe iski zindagi Imam ul Ambiya Muhammad e Arabi ﷺ ki talimaat ke kitni hi khilaf kyou'n naa ho. Chaahe imaan o amal se uska door ka bhi rishta naa ho. Baaz ajeeb o ghareeb cheezo'n ke saadir hone ko wilaayat ka meyaar banaa lete hain aur nateeje mein aise logo'n ko bhi Allah Rabbul A'alameen ka wali banaa dete hain, jo namaz roza tark karke nashi mein mast, zuban se khurafaat bakney mein masroof rehte ho'n. Jab baseerat ki aankho'n par aqeedat ki patti bandh jaati hai, to aise hi karishme wujood mein aate hain.

### B. Ahle Hadees Ke Nazdeek Ejaaebaati Wilaayat Ki Daleel Nahi

Baaz kharkh e aadat (ajeeb o ghareeb) cheeze'n kisi ko wali saabit karne ke liye daleel nahi ban sakte'n. Balke asal kasauti Quran o Sunnat ki pabandi hai. Aaiye is baare min maloom karte hain ke Imam Shafai ne kya usool bayan kiya hai.

Imam Shafai رحمه الله farmate hain: “Jab tum kisi ko dekho ke wo paani par chal raha hai, yaa hawa mein udh raha hai, to uski is cheez se zaraa bhi dhoka naa khaao. Jab tak ke is maamle ko Kitab o Sunnat (ki kasauti) par parakh naa lo”.<sup>42</sup>

<sup>41</sup> Surah Yunus 10: 62-63

<sup>42</sup> Al Bidaaya wan Nihaaya: V13 P217

Yaane koi kitni hi karamate'n kyou'n naa dikhade, isse dhoka naa khaao. Maloom hua ke mahez karaamat ki buniyad par kisi ko wali ka muqam dena ahle ilm ka tareeqa nahi. Balke unke nazdeek waqai wali wo hai, ijska aqeeda o amal zaahir o baatin, dono Quran o Sunnat ki itteba se araasta ho.

Isi baat ko doosri sadee ke ek mashoor aalim e deen Khleel bin Ahmad al Farahedi<sup>43</sup> jo kubaar tabe-taabaeen mein se hain, bayan kiya hai: *“Agar Quran o Hadees waale Allah ke wali nahi hain, to phir zameen par Allah ka koi wali nahi”*.<sup>44</sup>

Yaane Allah ke wali hone ke waqai haqdaar wo log hain, jo Quran o Hadees ke haamil aur un par aamil ho'n.

## C. Ahle Hadees Ke Nazdeek Nafaa o Nuqsan Dene Waala Allah Hai:

Yaha'n ye baat bhi malhoor rahe ke auliya ko maanna aur auliya ko maanna aur auliya ki qabro'n se maangna dono mein zameen o asmaan ka farq hai. Pehli cheez a'ain imaan ka taqaaza hai, jabke doosri cheez tauheed ke bilkul manaafi.

Ahle Hadees ka aqeeda hai ke kaaenaat mein Allah hi ki marzi chalti hai. Insan par raahat o takleef ke jo bhi halaat aate hain, wo Allah hi ke faisle ka nateeja hote hain. Allah ki marzi ke baghair naa koi kisi ko kuch de sakta hai, naa kisi se kuch cheen sakta hai. Kaaenaat mein marzi Allah hi ki chalti hai, lehaza ek musalman ko apne tamaam muamilaat mein Allah hi se madad talab karna chaahiye. Allah Ta'ala ne farmaya:

Aur Agar Allah Tumko Koi Takleef Poh'nchae To Uske Siwa Koi Aur Usko Door Karne Waala Nahi Hai Aur Agar Wo Tumhe'n Koi Khair Poh'nchana Chaahe to Koi Nahi Jo Uske Fazal Ko Tumse Pherde. Wo Apne Bando'n Mein Se Jisey Chaahe Apna Fazal Ataa Karta Hai. Wo Badaa Maghfirat Farmane Wala, Nihayat Rahem Farmane Waala Hai.<sup>45</sup>

وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۖ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ ۚ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۚ وَهُوَ الْغَفُورُ الرَّحِيمُ

## D. Ahle Hadees Ke Nazdeek Qabo'n Ki Ibaadat Aur Unhe'n Sajda-gaah Banaana Haraam Hai:

Auliya Ikram, balke kisi bhi musalman ke qabar ki be-hurmati ahle hadees ke nazdeek gunah hai. Lekin auliya ki qabro'n se muraade'n maangna, unka tawaaf karna aur waha'n jaakar sajde karna aur ye aqeeda rakhna ke wo hamare masael hal karte hain, hame'n rizq o aulaad ataa karte hain aur bimaari se shifa dete hain. Balke unki qabar ki mitti aur qabar par rakhe hue kadey bhi hame'n kaamyabi aur najaat dilate hain, ye saare aqaad o amaal Muhammad e Arabi ﷺ ki talimaat aur Aap ﷺ ke Sahaba رضي الله عنهم ke tarz e amal ke saraasar khilaf hain. Ye us tauheed ke khilaf hai, jisey de kar Rasool Allah ﷺ bheje gae the. Ahle Hadees auliya ki taazeem zaroor karte hain, lekin unhe'n Allah Ta'ala ki *Ruboobiyyat* yaa *Uloohiyat* mein shareek nahi karte. Wo unki qabro'n ki be-hurmati nahi karte, lekin unki qabro'n ko *Rabb* yaa *Ma'abood* bhi nahi banaate.

Qabro'n ko ibaadat gaah banaa lena yahood o nasaara ka tareeqa hai. Yahood o Nasaara ki paerwee to waise bhi manaa hai, lekin islam mein qabro'n ko sajda gaah banane ke baare mein saaf mumaaneat bhi maujood hai.

<sup>43</sup> Al Khaleel bin Ahmad al Azdi Al Farahedi kubaar Tabe-taabaeen mein se hain, unki wafat 160h mein aur baaz ke mutabiq 170h mein hui.

<sup>44</sup> Sharf Ashaab ul Hadees: 96

<sup>45</sup> Surah Yunus 10: 107

Khud Allah ke Rasool ﷺ ne farmaya: “Khabardaar, jo log tumse pehle guzar chuke hain, inka haal ye tha ke wo apne nabiyo’n aur nek logo’n ki qabro’n ko masjid (sajda-gaah) banaa liya karte the. Tum hargiz qabro’n ko masjid (sajda-gaah) naa banaana. Main tumhe’n isse manaa kar raha hoo’n”.<sup>46</sup>

Islam mein masjid wo jagah hai, jaha’n Allah ko sajda kiya jaata hai. Jab qabro’n ko masjid banaana jaaez nahi to khud in qabro’n ko sajda kaise kiya jaa sakta hai. Sajda ibaadat hai aur Allah Ta’ala ne is baat se manaa kar diya hai ke ham Allah ke siwaa kisi aur ko sajda kare’n. Allah Ta’ala ne farmaya:

Aur Ye Raat Aur Din Aur Suraj Aur Chand Sab Allah Ki Nishaniyo’n Mein Se Hain. Lehaza Tum Naa Suraj Ko Sajda Karo Aur Naa Chand Ko, Balke Us (Allah) Ko Sajda Karo Jisne Un Sabko Paeda Kiya Hai, Agar Waqai Tum Allah Ki Ibaadat Karne Waale Ho.<sup>47</sup>

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ۚ لَا تَسْجُدُوا  
لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ  
تَعْبُدُونَ

Tauheed ka iqraar karne ke baad shikr ke raaste par chalna momin ka she-aar nahi. Lehaza ahle hadees kisi bhi ta’abdi amal mein Allah ke saath kisi shakhsiyat ko shareek nahi karte, chaahe wo shakhsiyat kitni hi azeem kyou’n naa ho.

Ahle Hadees apni hajaat ki takmeel ke liye qabro’n mein madfoon saleheen ko nahi pukarte. Ahle Hadees ke nazdeek aisa karna shirk hai, kyou’nke dua ibaadat hai aur Allah ke siwa kisi se dua karna, isey Allah ki ibaadat mein shareek karna hai.

## E. AuliyaAllah Khud Aise Shakhs Ke Dushman Hain Jo Allah Ke Siwa Doosro’n Ko Pukaare:

Allah Ta’ala ne farmaya:

Aur Us Shakhs Se Ziyaada Gumrah Kaun Ho Sakta Hai, Jo Allah Ke Siwa Kisi Aise Ko Pukaare Jo Qiyaamat Ke Din Tak Uski Pukaar Ko Sun Nahi Sakta. Balke Wo To Unki Dua Hi Se Ghaafil Hain. Aur Jab (qiyaamat ke din) Logo’n Ko Hashar Mein Jamaa Kiya Jaaega To Ye Un (Pukaarne Waalo’n) Ke Dushman Ban Jaae’nge Aur Unki Ibaadat Ka Sire Se Inkaar Kar De’nge.<sup>48</sup>

وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ  
الْقِيَامَةِ وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ  
أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ

Is aayat mein har us shakhs ko gumrah qaraar diya gaya hai, jo Allah ke siwa kisi aur se dua kare. Aayat ka aakhri hissa bataa raha hai ke Allah ke siwa kisi aur se dua karna dar-asal iski ibaadat karna hai. Lehaza ahle hadees ke nazdeek Allah ke siwa qabro’n se yaa qabar waalo’n se haajat rawai ki iltejaa karna shirk hai. Ye amal naa Quran o Sunnat mein hai, naa Sahaba رضي الله عنهم se iska suboot milta hai. Agar ye waqai islam mein jaaez hota to Sahaba رضي الله عنهم Nabi ﷺ ki qabar par jaakar apne deen o duniya ke masaael ka hal zaroor talab karte.

## F. Ahle Hadees Auliya Ki Ibaadat Ko Allah Tak Poh’nchne Ka Waseela Nahi Banaate:

Ahle Hadees ka ye aqeeda hai ke Allah ke taqarrub ke liye Allah ke bando’n ko waasta banaakar Allah ki ibaadat mein unhe’n shareek karna haraam hai. Tamaam ibadaat Allah hi ke liye khaas hain, lehaza Allah ke auliya ko is tarha waseela banaana ke unke naam se nazre’n maan kar unke naam se jaanwar zibah karna yaa unke

<sup>46</sup> Muslim: Kitaab ul Masaajid: 827

<sup>47</sup> Surah Fussilat 41: 37

<sup>48</sup> Surah Ahqaaf 46: 5-6

taqarrub ke liye jaanwar zibah karna, unki qabro'n ka tawaaf karna, unki qabro'n par sajde karna waghaira ye tamaam cheeze'n shirk hain. Balke ye a'ain wohi shirk hai, jo Nabi ﷺ ke zamaana mein arab ke mushrikeen ke yaha'n paaya jaata tha. Ye shirk ki wohi qism hai, jiski tardeed mein Quran e Kareem naazil hua. Masalan Allah Ta'ala ne farmaya:

Jin Logo'n Ne Allah Ke Siwa Auro'n Ko Auliya Banaa Rakha Hai (Wo Kehte Hain) Ham to Unki Ibaadat Bas Isi Liye Karte Hain, Ke wo Hame'n Allah Se Kuch Aur Qareeb Kar De'n. Yaqeenan Allah Ta'ala (Qiyaamat Ke Din) Unke Is Ikhtelaf Ka Faisla Kardega, Jisme Wo Aaj Padey Hue Hain. Allah Ta'ala Aise Shakhs Ko Raah Nahi Sujhaata Jo Badaa Jhoota Aur Naa-shukra Ho.<sup>49</sup>

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ  
رُفْقًا إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۖ إِنَّ اللَّهَ لَا  
يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ

Arab ke mushrikeen apne butho'nki ibaadat Allah ka qurb haasil karne ke liye karte the. Inka maqsood Allah tha, lekin is maqsad ke husool ke liye jo tareeqa unho'n ne apnaaya tha, wo ghalat tha. Allah tak poho'nchne ke liye shaitan ne unhe'n wo raah sujhaai jo Allah se mazeed door karne waali thi. Apne is amal ke nateeja mein wo Allah par jhoot ghadne ke mujrim aur naashukre kafir qaraar paae.

Ahle Hadees ka ye maanna hai ke kaamyabi ke liye sirf accha maqsad kaafi nahi, balke is maqsad ke husool ke liye ikhteyar kiye hue asbaab ka Allah aur uske Rasool ki laai hui shariyat ke mutabiq hona bhi zaroori hai.

<sup>49</sup> Surah Zumar 39: 3

## Paachwee'n Ghalat Fehmi: Ahle Hadees Aimma Arba Ko Nahi Maante Aur Unhe'n Gumrah Kehte Hain:

Ahle Hadees ke baare mein ek mughulta ye bhi hai ke ahle hadees Aimma Arba ؑ ko nahi maante, balke unki shan mein gustakhi karte hain aur unhe'n gumrah qaraar dete hain. Aaiye dekhte hain ke is maamla mein ahle hadees ka waqai mauqif kya hai.

### A. Imamo'n Ke Baare Mein Ahle Hadees Ka Mauqif:

Is silsla mein maujooda daur hi ke ek bohot bade ahle hadees aalim Shaikh Saleh al Fauzan hafizahullah farmate hain: *“Haq aur A'ad par mabni qaul yehi hai: Ham ulama o fuqaha ke aqwaal mein se wo qaul qubool kar lete hain, jo Kitab o Sunnat ki daleel ke muafiq ho<sup>50</sup> aur us qaul ko chod dete hain,, jo daleel se takraata ho aur ham ulama ki (ijtehad) kahtaa par unhe'n mazoor samajhte hain. Unki qadar karte hain aur unki shaan hargiz nahi ghataate”*.<sup>51</sup>

Ahle Hadees ke nazdeek Aimma Arba ؑ masoom a'anil khataa nahi, lekin qaabil e ehteraam zaroor hain. In hazraat ki ilmi khidmaat ka eteraaf naa karna khud Allah Ta'ala ki naashukri hai. Kyou'nke ye hazraat Allah Ta'ala ki taraf se ummat e muhammadiya ؑ ke liye ek nemat hain. Yehi wo akabireen hain, jinho'n ne apne daur mein Quran o Hadees ki talimaat ko aam kiya aur pesh aane waale muta'adid pecheeda masaael mein Quran o Sunnat ke nusoos mein ghaur karke ummat ki rehnumai farmai. In hazraat ki tehqeeq aur ilmi khidmaat ka faaeda sirf unke apne daur ke liye mehdood naa tha, balke baad ke adwaar mein bhi ummat ke liye masaael mein ghaur o fikr aur tarz e ijtehaad mein mashaal e raah hai. In hazraat ki khidmaat ki naa-qadri waqai Allah Ta'ala ki naashukri hai. Kyou'nke jo logo'n ka shukar adaa nahi karta, wo Allah ka bhi shukar adaa nahi karta.

Aimma Arba ؑ ke baare mein ahle hadees ka mauqif ye hai ke unki ilmi khidmaat se istefaada kiya jaae, lekin unme se kisi ek hi ka hokar baaqi se ta'assub naa kiya jaae. Aisa naa ho ke ham ek imam ki to saari baate'n maan le'n aur baaqi 3 imamo'n ki koi baat bhi maan-ne ke liye taiyaar naa ho'n. Ahle Hadees ke nazdeek ye tarz e amal naa-insaafi hai. Is tarha ke ta'assub se aadmi 3 imamo'n ke giraa'n qadar ilmi wirsaa se mehroom ho jaata hai. Phir ye kaha'n ka usool hai ke ek imam ke muqable mein baaqi 3 imamo'n ki baato'n ko bila-daleel tark kar diya jaae? Ajeeb baat to ye hai ke agar ahle hadees Nabi ؑ ki baat ke muqable mein kisi imam ki koi ek baat tasleem naa kare'n to unhe'n imamo'n ka mukhalif o munkil, balke dushman o gustakh qaraar diya jaata hai. Lekin ek ghair ahle hadees mahez *“apne”* imam ki taqleed mein ek saath 3-3 imamo'n ki baato'n ko be-jhijhak chod deta hai, lekin naa wo imamo'n ka gustakh kehlaata hai, naa munkir. Balke wo *“apne”* imam ke qaul ki wajah se Nabi ؑ ki baat ko bhi nazar-andaaz karde, tab bhi iske deen o imaan mein koi farq nahi padta.

Ahle Hadees imamo'n ki wo baat tasleem karte hain, jis par Quran o Sunnat se daleel maujood ho aur aisee baat ko tark kar dete hain, jo daleel se takraati ho. Wo kisi ek imam ke tamaam aqwaal ko qubool karke doosro'n ko nazar andaaz nahi karte. Balke har ek ki mudallal baat tasleem karte hain aur unki ilmi laghzisho'n par tambeeh karne ke bawajood unki shaan mein gustakhi se bachte hain. Balke agar kisi mas-ala mein unki baat khilaf e daleel yaa marju'u bhi saabit ho jaae to khud unke liye husn e zan rakhte hue uzar talash karte hain ke ho sakta hai ke in tak ye hadees naa poh'nchi ho, yaa unho'n ne iska kuch aur matlab liya ho yaa isey mansookh samjha ho yaa unhe'n iske motabar hone hi mein taraddud raha ho waghaira.

<sup>50</sup> Hujjatullahil Baaleghah: V1 P212-213

<sup>51</sup> Al Ajwiya Al Mufeedah A'an As-alah al Manaahij al Jadeeda: Question 25

## B. Mujtahid Ke Faisla Mein Khataa o Sawaab Dono Ka Ehtemaal Hota Hai:

Yaha'n ye sawal paeda hota hai ke kya ek bade aalim se deen ke maamla mein faisla karne mein ghalati ho sakti hai? To iska jawab khud Nabi e Kareem ﷺ ki hadees mein maujood hai.

Allah ke Rasool ﷺ ne farmaya: “Jab ek haakim (mujtahid) faisla kare aur uske liye khoob ijtehaad (tehqeeqi koshish) kare, phir uska faisla saheeh nikal aae to uske liye 2 ajar hain aur agar wo khoob ijtehaad karke faisla kare, lekin wo faisla karne mein khataa kar jaae to uske liye 1 ajar zaroor hai”.<sup>52</sup>

Is hadees se 2 baate'n maloom huee'n.

- i. Mujtahid se faisla karne mein kabhi khataa bhi ho jaati hai.
- ii. Mujtahid ko ijtehaad ki koshish ki buniyad par khataa ke bawajood 1 ajar zaroor milta hai.

Nabi ﷺ ke irshad ke baad ab koi momin ye kehne ki juraa-at nahi kar sakta ke mujtahid se khataa nahi ho sakti.

## C. Ahle Hadees Mujtahid Ki Ijtehadi Khata Mein Iski Paerwee Nahi Karte:

Yaha'n kisi shakhs ko is ghalat fehmi mein muhtala nahi hona chaahiye ke “jis mas-ala mein khataa ke bawajood mujtahid ko ajar mil raha hai, is mas-ala par amal karke ha'en bhi ajar o sawaab milega, lehaza ham saheeh ho yaa ghalat, ham har haal mein ajar ke mustahiq hain. Hame'n mujtahid se kisi mas-ala mein ikhtelaf karne ki zaroorat nahi”. Agar koi shakhs is khayal ko usool banaae hue hai to ye iski ghalati hai. Kyounke khalifa e raashid Umar bin Khattab ؓ ka faisla is khush fehmi ke qila ko masmaar karne ke liye kaafi hai.

Hazrat Umar Farooq ؓ farmate hain: “Sunnat (tareeqa) wohi hai jisey Allah aur uske Rasool ﷺ ne jaari kiya hai, tum kisi ki (ijtehadi) ghalati ko ummat ke liye sunnat naa banaado”.<sup>53</sup>

Is baat ki taa'eed khud Quran e Kareem ki is ayat se hoti hai:

Aur Jis Maamla Mein Tumse Khataa Ho Jaae, Usme Tum Par Koi Gunah Nahi, Magar Ye Ke Tumhare dil Pukhta Iraada Karle'n (To Jaante Boojhte Ghalat Kaam Par Tumhari Pakad Ho Sakti Hai).<sup>54</sup>

وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ  
قُلُوبُكُمْ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

Maloom hua ke jaan-boojh kar ghalati karna kisi ke liye bhi jaaez nahi, naa mujtahid ke liye naa ghair-mujtahid ke liye.

Lehaza jis shakhs par dalaael ki raushni mein haq baat waazeh ho jaae, uske liye naa khud ghalati par jamood ikhteyar karne ki gunjaesh baaqi rehti hai, naa doosro'n ko is par chalaane ki. Khud mujtahideen apni khata ke waazeh ho jaane ke baad isse rujoo kar liya karte the. Lehaza jo shakhs in mujtahideen ke naqsh e qadam par chalne ka daawa kar raha hai, isey unhee'n ki tarha khataa se rujoo karke haq ki taraf aane ka suboot bhi dena chaahiye.

Misaal ke taur par Imam Abu Hanifa ka qaul dekh lejiye. Apne shagird Imam Abu Yusuf se farmate hain: “Aye Yaqoob tumhara buraa ho, mujh se suni hui har baat likh naa liya karo, kyou'nke aaj meri ek raae hoti hai to

<sup>52</sup> Bukhari: Kitab ul Etesab bil Kitab wa Sunnah: 7352; Muslim: Kitab ul Qaziya: 3240

<sup>53</sup> Jaame Bayan al Ilm: 2014; E'elaam al Muwaqeen: V1 P57

<sup>54</sup> Surah Ahzab 33: 5

*kal main isey chod deta hoo'n aur kal meri ek raae ho to parsoo'n isey chod deta hoo'n (yaane rujoo kar leta hoo'n)".<sup>55</sup>*

#### D. Kisi Ek Imam Ki Taqleed Ke Wujoob Par Kabhi Bhi Ijma Nahi Hua 56

Yaha'n baaz log ye keh sakte hain ke ham mujtahid ki baato'n ko is liye nahi chod sakte ke unki taqleed par ummat ka ijma ho chuka hai. To in hazraat se arz hai ke inka ye daawa khud tazaad bayaani aur ikhtelaf ka shikaar hai.

Abdul Hai Luckhnawi likhte hain: *"Mazhab e muayyan ki taqleed ke wujoob ke baare mein har zamaana ke ulama mein ikhtelaf raha hai".<sup>57</sup>*

Leejiye *"har zamaana"* mein *"ulama"* kisi ek mazhab ki taqleed ke wujoob par jamaa nahi ho sakey. Ab sawal ye hai ke phir ye *"ijma"* aakhir kis daur mein hua? Haqeeqat ye hai ke ummat ke kisi fard ko kisi ghair nabi ki tamaam baato'n ka paaband kar dena kisi daleel se saabit nahi hai. Musalman naa is par kabhi jamaa hue aur naa jamaa ho sakte hain. Ye mahez daawe hain, jinke peeche maslaki ta'assub aur khud-saakhta mazhabi tafooq ke siwa aur koi *"daleel"* nahi. Balke ijma to iske bar-khilaf par hua hai.

Khud Asharf Ali Thanwi Sahab kehte hain: *"Agarche is amr par ijma naqal kiya gaya hai ke mazhab e arba ko chod kar mazhab khaamis mustahadas karna jaaez nahi. Yaane jo mas-ala chaaro'n mazhabo'n ke khilaf ho, us par amal jaaez nahi, ke haq daaer o munhasir in chaar (4) mein hai. Magar is par bhi koi daleel nahi is liye ke ahle zaahir har zamaana mein rahe aur ye bhi nahi ke sab ahle hawaa hi ho'n, wo is ittefaq se alag rahe. Doosre agar ijma saabit bhi ho jaawe, magar taqleed e shakhsi par to kabhi ijma bhi nahi hua".<sup>58</sup>*

Yaha'n kae baate'n saamne aai.

- i. Baaz baato'n par ijma ka daawa to hai, magar be-daleel hai.
- ii. Haq 4 maslako'n mein munhasir hone ka daawa daleel ki roo se saheeh nahi.
- iii. Taqleed e shakhsi par to kabhi ijma hua hi nahi.

Is baat ko saamne rakha jaae to kisi ummati ko ek (1) Imam yaa chaar (4) maslako'n mein se kisi ek ka paaband karna, ek be-daleel cheez ka paaband banaana hai, jiske har daur mein ahle ilm mukhalif rahe hain.

<sup>55</sup> Haashiya a'alaa Bahr ur Raaeq by Ibne Abedeen: V6 P293

<sup>56</sup> Hujjatullahil Baalegha: Baab Hikayat Haal an Naas Qabl Al Mayatal Arba o Ba'adahaa

<sup>57</sup> Majmua al Fataawa Abdul Hai: P149 (Sawal 129)

<sup>58</sup> Tazkuratur Rasheed: V1 P131

## Chetthi Ghalat Fehmi: Ahle Hadees Ulama Ko Nahi Maante

Ahle Hadees ke taqleed e shakhsi se ehteraaz ko bohut se log ulama bezari ke mutaraadif banaa dete hain. Wo ye samajhte hain ke jab ahle hadees Aimma Arba ؑ hi ki taqleed nahi karte to doosre ulama ko kya maane'nge. Halaa'nke ye haqeeqat e waaqea ke bilkul bar-khilaf hai. Ahle Hadees kisi aalim ki shakhsiyat yaa iski baat ko Nabi ؑ ki tarha wajib ul itteba nahi maante, lekin iske bawajood wo ulama ki qadar karte hain aur deen ke masaael samajhne mein ahle ilm se istefaada karne aur in se rehnumaai lene ko zaroori samajhte hain.

### A. Ahle Hadees Laa Ilmi Ki Soorat Mein Ahle Ilm Ki Khidmaat Se Istefaada Karte Hain:

Khud Allah Ta'ala ne laa-ilmi ki haalat mein ulama se istefaada ka hukum diya hai. Allah Ta'ala ne farmaya:

Agar Tumhe'n Maloom Naa Ho To Ahle Zikr (Yaane Ahle Ilm) Se Pooch Lo.<sup>59</sup>

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

Is ayat se ahle ilm is baat par istedlal karte aae hain ke jo shakhs ilm naa rakhta ho, wo uske jaanne waale ki taraf rujoo kare aur isse pooch kar apne ilm mein izaafa kare.

### B. Ulama Ka Duniya Se Uthaaya Jaana Logo'n Ki Gumrahi Ka Ek Badaa Sabab Hai:

Ahle ilm ka wujood ummat ke liye gumrahiyo'n se hifaazat ka zariya hai aur ulama ka fuqdaan gumrahi aur halaakat ka sabab hai.

Allah ke Rasool ؑ ne farmaya: "Allah Ta'ala aisa nahi karega ke ilm ataa karne ke baad usey tumse you'n-hi cheen le, balke wo ilm ko is tarha uthaaga ke ulama (ek-ek karke duniya se) apne ilm ke saath uthaa liye jaae'nge. Phir haal ye hoga ke bas jaahil reh jaae'nge, jin se fatwe pooche jaae'nge. Wo mahez apni raae se fatwe de'nge aur nateeja mein doosro'n ko bhi gumrah kare'nge aur khud bhi gumrah ho'nge".<sup>60</sup>

Is hadees ki buniyad par ahle hadees bhi yehi eteqaad rakhte hain ke ulama ka wujood ummat ke liye khair o hidaayat ka sabab hai. Ulmaa ki ghair maujoodgi naa-ehlo'n ko fatwa baazi ka mauqa faraaham karegi jo khud unki aur doosro'n ki gumrahi ka sabab banegi. Lehaza hamesha ulama se judey rehna chaahiye.

### C. Ahle Hadees Khud Khwahishat Ki Pariwee Ki Buraai Karte Hain:

Baaz logo'n ko ye badd-gumaani hai ke ahle hadees ki dawat ka maqsad awaam ko ulama se azaad karke khwahish parasti ke raaste par daalna hai. Halaa'nke eteraaz karne waalo'n mein shayad hi koi hoga, jo ye naa jaanta ho ke ahle hadees ke yaha'n ulama bhi hain aur awaam bhi jo ulama se deeni masaael pooch kar iske mutabiq amal karte hain. Duniya bhar mein ahle hadees ke bade bade deeni madaaris aur jaameaat maujood hain, jin se har saal saikdo'n hazaaro'n talaba sanad yaafta hokar deeni khidmat ke liye moashra ka hissa bante hain.

Ahle Hadees ki dawat hargiz ye nahi hai ke awaam ko ulama se door karke unhe'n mujtahid ki gaddi par bithaa diya jaae. Balke ahle hadees ki dawat ye hai ke awaam ko is ilm ki taraf laaya jaae, jisey lekar Allah ke Rasool ؑ aae. Ahle Hadees ki dawat ye hai ke logo'n mein ye mizaaj paeda ho ke wo mazhabi o maslaki ta'assub se oopar uth kar haq ko tasleem karne waale bane'n. Chaahe haq pesh karne waala fareeq mukhalif hi kyou'n naa ho. Ahle Hadees ki dawat ye hai ke ummat mein baap, dada, rishte-natey, samajh aur khwahishaat se

<sup>59</sup> Surah Nahal 16: 43 & Surah Ambiya 21: 7

<sup>60</sup> Bukhari: Kitab ul Etesaam bil Kitab wa Sunnah: 7307; Muslim: Kitab ul Ilm: 4828-4829



ooper uth kar Allah aur uske Rasool ﷺ ki baat ko tasleem karne ka mizaaj paeda ho. Balke ghaur karne se maloom hota hai ke asal khwahish parasti to yehi hai ke baap, dada, samajh aur maslaki ta'assub ki buniyad par Allah aur uske Rasool ﷺ ki baat ko tasleem karne se aadmi gurez kare. Allah Ta'ala farmata hai:

Phir (Aye Nabi) Agar Wo Aapki Baat Qubool Naa Kare'n To Aap Samajh Leejiye Ke wo Mahez Apni Khwahish Par Chal Rahe Hain. Aur Usse Badh Kar Gumrah Kaun ho Sakta Hai, Jo Allah Ki Rehnumaai Ki Bajaae Mahez Apni Khwahish Ki Paerwee Karne Lage.<sup>61</sup>

فَإِنْ لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ ۖ وَمَنْ أَضَلُّ  
مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ

Yaane agar log Allah ke Rasool ﷺ ki pukaar par labbaik naa kahe'n, Aapki bat ko tasleem naa kare'n, balke sunna bhi gawaara naa kare'n, to ye unke khwaheshaat parast hone ki kaafi daleel hai. Aur Allah ki taraf se aai hui hidaayat o rehnumaai ko chodkar mahez gumaan aur khwahishaat ki pariwee karna sabse badi gumrahi hai. Jo shakhs Allah ki taraf se aai hui rehnumaai ki mukhalifat kare, iske raah e haq se bhatak jaane aur manzil se mehroom hone mein kya shubha ho sakta hai.

Ahle Hadees ke nazdeek jis tarha ulama se azaad hona gumrahi ka sabab hai, usi tarha ulmaa ke fatwo'n mein se apni khwahish ke mutabiq fatwe talash karne in par amal karna bhi gumrahi hai. Aisa karne waal shakhs ba-zaahir ulama ki baat ka paband dikhaai deta hai, lekin haqeeqat mein wo apne nafs ka ghulam hota hai.

Sulaiman at Taimi<sup>62</sup> kehte hain: "Agar tum har aalam se uske ruqsat (yaane asaani) waale fatwa lene lago, to tumhare andar saara shar jamaa ho jaaega".<sup>63</sup>

Ibne Abdul Barr farmate hain: "Is baat par ijma hai, mere ilm mein is qaul se kisi ko ikhtelaf nahi".<sup>64</sup>

Apni chahat ki takmeel ke liye ulama ke aqwaal ka sahara lena ilm ke bajaae jahaalat aur khair ke bajaae shar kehlaane ka ziyada haqdaar hai. Ahle Hadees ki dawat har qism ki khwahish parasti se bachne aur Kitab o Sunnat ke taabe hone ki dawat hai.

## D. Ikhtelaf Ka Faisla Kitab o Sunnat Ki Raushni Mein Hona Chahiye:

Yaha'n ye baat bhi qaabil e ghaur hai ke jo log ulama ki baat maan-ne ki taakeed karte hain, aur ahle hadees ko ulama ka dushman saabit karne ki koshish karte hain, kya wo saare ulama ki baat maante hain? Ek maslak hone ke bawajood baaz auqaat isi maslak se jude 2 firqo'n ke aalimo'n mein itna sakht ikhtelaf hota hai ke naubat ek doosre ko gumrah, balke kaafir qaraar dene tak poho'nch jaati hai. Aisee soorat mein har firqa ke ulama apne maan-ne waalo'n ko doosre firqa ke ulama se rokhte hain. Apne is tarz e amal ko wo ulama ki naaqadri yaa mukhalifat qaraar nahi dete. Unke nazdeek ulama ki baat tasleem karne ka usool sirf apni jamat aur giroh ke ulama tak mehdood hota hai. Iske bar-aks ahle hadees kisi aalim ki baat mahez grohi ta'assub ki buniyad par radd nahi karte, balke Kitab o Sunnat se takraane yaa be-daleel hone ki wajah se chodte hain aur aisa karna a'ain imaan ka taqaaza hai. Allah Ta'ala ne farmaya:

<sup>61</sup> Surah Qasas: 28: 50

<sup>62</sup> Sulaiman bin Tarkhan At Taimi Abu Motemar al Basri: Tabqa 4. Ye 46h mein paeda hue aur 143 hijri mein wafaat paai.

<sup>63</sup> Jaame Bayan al Ilm: 1089

<sup>64</sup> Jaame Bayan al Ilm: 1089

Aye Imaan Waalo, Allah Ki Farmabardaari Karo Aur Uske Rasool Ki Farmabardaari Karo Aur Unki Bhi Jo Maamla Ka Ikhteyar Rakhte Hain. Phir agar Kisi Cheez Mein Tumhare Darmiyan Ikhtelaf Ho Jaae To Agar Tum Waqai Allah Aur Aakhirat Ke Din Par Imaan Rakhte Ho To Us Maamla Ko Allah Aur Uske Rasool Ki Taraf Lautado. Yehi Khair Hai, Aur Anjaam Ke Etebaar Se Bhi Yehi Behtar Hai.<sup>65</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ۚ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

Is ayat se istedlal karte hue baaz hazraat ye saabit karne ki koshish karte hain ke ulmaa ki baat maanna laazim hai, kyou’nke khud Allah Ta’ala ne iska hukum diya hai. Lekin wo ye nahi bataate ke is ayat mein “Allah aur Uske Rasool ﷺ ki farmabardaari ka huakm” oolil amr se pehle aur mustaqil diya gaya hai. Kya oolil amr ki baat Allah aur uske Rasool ﷺ par muqaddam hai? Kya ulama Kitab o Sunnat se badh kar hain? Ayat mein to ulama ko ba-zaat e khud hujjat bhi nahi qaraar diya gaya hai. Balke ikhtelaf ki soorat mein maamla ko Kitab o Sunnat ki raushni mein hal karne ke liye kaha gaya hai. Agar ulama ki baat khud daleel hoti, to isey Allah aur uske Rasool ﷺ ki taraf pherne ki zaroorat naa hoti. Maloom hua ke ulama ki baat maan-ne ka hukum Quran o Sunnat se mutaabeqat rakhne ki soorat mein hai, naake mustaqil. Wo khud daleel nahi hai, balke daleel ka mohtaaj hai.

## E. Ahle Hadees Shariyat Ke Muqable Mein Kisi Aalim Ki Baat Tasleem Nahi Karte:

Agar koi shakhs ulama ki baat Allah ki wahee ke muqable mein tasleem karta ho, yaa ulama ko cheezo’n ke halaal o haraam qaraar dene ka ikhteyar de deta ho, to ye unhe’n Rabb aur Ma’abood ka darja dene ke baraabar hai.

A’adee bin Haatim ؓ farmate hain: “Main Allah ke Rasool ﷺ ki khidmat mein hazir hua, maine apne galey mein saleeb<sup>66</sup> latka rakhi thi. Aap ﷺ ne (dekha to) farmaya: Aye A’adee, apne galey se is wathan (yaane but<sup>67</sup>) ko nikaal phai’nko. Main Aap ﷺ ke qareeb hua to maine suna ke Aap Surah Bara-at (Surah Tauba) padh rahe the. Yaha’n tak ke aap is ayat par poho’nche (tarjuma) “Unho’n Ne (Yaane Yahood o Nasaara Ne) Apne Ahbaar (Aalimo’n) Aur Ruhbaan (Aabido’n) Ko Allah Ke Siwaa Apna Rabb Banaa Liya” Is par maine kaha: Aye Allah ke Rasool ﷺ: hamne unhe’n apna Rabb nahi banaaya tha. Aap ﷺ ne farmaya: Yaqeenan, kya aisa nahi tha ke jab wo (Allah ki) haraam ki hui cheezo’n ko tumhare liye halaal kar dete the to tum unhe’n apne liye halaal maan lete the aur jab wo (Allah ki) halaal ki hui cheezo’n ko tumhare liye haraam qaraar dete the to tum in cheekho’n ko apne oopar haraam kar lete the. Maine kaha: Haa’n (Aisa to tha). Aap ﷺ ne farmaya: Yehi to unki ibaadat hai”.<sup>68</sup>

Yaane Allah ki shariyat ke muqable mein ulama ki baat tasleem karna shirk hai. Aadmi chaahe unhe’n Rabb aur Ma’abood kar martaba de yaa naa de. Unki baat shariyat ke khilaf hone ke bawajood tasleem kar lena, unhe’n shariyat-saaz tasleem karna hai aur yehi unhe’n Rabb qaraar dena hai.

<sup>65</sup> Surah Nisa 4: 51

<sup>66</sup> T: Cross

<sup>67</sup> T: Moorti, idol

<sup>68</sup> Jaame Bayan al Ilm: Baab Fasaad at Taqleed o Nafiya wal Farq Bain at Taqleed wal Itteba: 1140; Tirmizi; Bayhaqi (Hasan)

## Saatwee'n Ghalat Fehmi: Ahle Hadees Ki Dawat Ka Maqsad Ummat Mein Ikhtelaf Paeda Karna Hai:

Kya har ikhtelaf buraa hota hai? Nahi, balke wo ikhtelaf buraa hai jo haq ki mukhalifat mein kiya jaae. Haq se ikhtelaf gumrahi hai. Lekin baatil se ikhtelaf farz hai. Islam ye nahi sikhata ke aap saheeh ko ghalat kahe'n aur ghalat ko saheeh. Agar ye tarz ikhteyar kiya jaae to moashre mein *nahee a'ani* munkar ka amal khatam ho jaaega. Balke saheeh aur ghalat ka farq bhi khatam ho jaaega. Lehaza ghalat baato'n ki tardeed zaroori hai, chaahe wo ghalati gumrahi ho yaa phir ilmi khataa.

### A. Ahle Hadees Ke Nazdeek Mazmoom Ikhtelaf Wo Hai Jo Haq Ke muqable Mein Kiya Jaae:

Asal buraai haq se ikhtelaf hai. Haq waazeh ho jaane ke baad iska inkaar karna yaa iski khilaf warzi karna aur ahle haq se alag hokar apna ek giroh banaa lena Allah ke nazdeek azaab diye jaane ke layaq amal hai.

Allah Ta'ala ne farmaya:

Aur Un Logo'n Ki Tarha Naa Ho Jaana Jo Firqo'n Mein Bat Gae Aur Waazeh Daleel'n Aajaane Ke Baad Aapas Mein Ikhtelaf Karte Rahe. Aise Hi Logo'n Ke Liye Sangeen Azaab Hai.<sup>69</sup>

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ  
الْبَيِّنَاتُ ۚ وَأُولَٰئِكَ هُمْ عَذَابٌ عَظِيمٌ

Maloom hua ke haq ke waazeh ho jaane ke baad iski paerwee karne ke bajaae apni zid par adey rehna aur aapas mein ladna jhagadna tamaam buraaiyo'n ki jad hai.

Lekin ittehad ke naam par ek doosre ki deeni ghalatiyo'n ko nazar andaaz kar dena aur islaah ke liye zubaan naa kholna saheeh nahi. Kyou'nke maqsad mahez ittehad o ittefaq nahi hai, chaahe wo saheeh cheez par ho yaa ghalat par. Balke asal maqsood musulmano ka haq par jamaa hona hai. Lehaza dalaael se saabit shuda haq par jamaa hone ke liye pur-aman tareeqa se saheeh baat bayan kar dena zaroori hai. Iske baghair ahle ilm baree uz zimma nahi ho sakte.

### B. Ikhtelaf e Ummat Ke Waqt Najaat Itteba e Sunnat Mein Hai:

Nabi ﷺ ne baad ke daur mein ummat mein paeda hone waale ikhtelaf ki pehle hi khabar dedi thi. Aap ﷺ ne us waqt ye nahi kaha ke har shakhs apni baat par baaqi rehkar ittehad qaaem rakhe, balke ikhtelaf e ummat ke is daur mein Aap ﷺ ne apni aur apne hidayat yaafta Khulafa e Rashideen (رضي الله عنهم) ki raah apnaane ki taakeed ki thi.

Allah ke Nabi ﷺ ne farmaya: *"Tum Mein se jo mere baad jiyega, wo bohot se ikhtelaf dekhega to (aise daur mein) tumhare liye meri aur mere hidayat yaafta Khulafa e Rashideen (رضي الله عنهم) ki sunnat (ki itteba) laazim hai. Isey mazbooti se thaam lo, balke apne daadh ke daanto'n se pakde raho. Aur khabardaar (deen mein nikaali gai) nai-nai cheezo'n se bachte rehna kyou'nke (aisi) har nai cheez bidat hai aur har bidat gumrahi hai"*.<sup>70</sup>

Agar waqai ghaur se dekha jaae to dikhaai dega ke apni raae ko deen qaraar de kar is par israr karna aur deen mein apni marzi se tabdeeliya'n karna hi asal ikhtelaf ki jad hai.

<sup>69</sup> Surah Aale Imran 3: 105

<sup>70</sup> Musnad Ahmad; Abu Dawood; Tirmizi; Ibne Majah; Mustadrak al Haakim; Saheeh al Jaame: 2549 (Saheeh)

### C. Ikhtelaf e Ummat Ki Soorat Mein Sunnat Ko Thaamna Asaan Kaam Nahi:

Baad ke daur mein bigaad itna aam ho jaaega ke ummat mein ikhtelaf ke waqt is ikhtelaf ko mitaane ke liye nabawi hal ki taraf rujoo amalan khatam sa ho jaaega. Log firqa-waariyat aur girohi ta'assub ki aenak lagaakar muamilaat ko hal kare'nge. Aise waqt mein Kitab o Sunnat ko doosri cheezo'n par muqaddam rakhne waalo'n ko badi mukhalifat aur takleef ka saamna karna padega.

Allah Ke Nabi ﷺ ne farmaya: *"Meri ummat ke bigaad ke daur mein meri sunnat ko thaame rehne waale ka haal aisa hi hoga, jaise koi shakhs angaara thaame hue ho"*.<sup>71</sup>

### D. Ahle Hadees Ke Nazdeek Haq Baat Karna Laazim Hai Chaahe Wo Giraa'n Guzre:

Logo'n ki duhsmeni aur naraazgi ke khof se haq baat ko chupalena aadmi ko logo'n ke darmiyan sasti shohrat o maqbuliyat aur waqti aafiyat to dilaa sakta hai, lekin wo Allah ke yaha'n insan ko tibbiyeen e haq ki zimmedaari se baree nahi kar sakta.

Allah ke Rasool ﷺ ne farmaya: *"Khabardaar aisa naa ho ke ek shakhs ilm rakhta ho, lekin mahez logo'n ki haibat isey haq baat kehne se rok de"*.<sup>72</sup>

### E. Munkiraat Ke Khilaf Bolna Zaroori Hai:

Allah ke Nabi ﷺ ne baad ke daur mein ahle haq ki khaas fazeelat yehi bayan ki hai ke wo logo'n ko ghalat baato'n se manaa kare'nge.

Allah ke Rasool ﷺ ne farmaya: *"Meri ummat mein baaz log aise bhi ho'nge, jinhe'n pehlo'n ki tarha ajar ataa kiya jaaega. Ye wo log ho'nge jo doosro'n ko buraaiyo'n se manaa kare'n"*.<sup>73</sup>

Zahir si baat hai ke is mana karne ke baad kuch log unki baat maane'nge to kuch nahi maane'nge aur nateeja mein ikhtelaf zaroor hoga. Lekin mahez is dar se ke ikhtelaf ho jaaega, buraiyo'n ki tardeed chod dena nabawi manhaj aur dawati hikmat ke saraasar khilaf hai.

### F. Uloom e Deen Ko Khurafaat Ki Milaawat Se PAak Karna Zaroori Hai:

Allah ke Rasool ﷺ ne farmaya: *"Is ilm ke haamil baad waalo'n mein se aise log ho'nge jo udool (yaane taqwa o kirdaar ke etebaar se qaabil e etemaad afraad) ho'nge, jo is (ilm) ko ghuloo (yaane ziyadatiyaa'n) karne waalo'n ki tehrifaat se aur jhoote daawe karne waalo'n ke daawo'n se aur jaahilo'n ki beja tawilaat se paak kare'nge"*.<sup>74</sup>

Is hadees se ye bhi maloom hua ke deen ko tehrifaat o beja-tawilaat se mehfooz rakhne ke liye ghalatiyo'n ki tardeed zaroori hai, warna deen ki asal talimaat khurafaat aur rasm o riwaaj ke pardo'n ke peeche chup kar reh jaae'ngi. Lehaza ahle haq hamesha se hifazat e deen ki is zimmedaari ko nibhaate aae hain aur aainda bhi nibhaate rahe'nge.

Isi tarha jo log gumrah hone ke bawajood apne aapko ahle haq saabit karne ke dar-pe ho'n aur ummat ke bhole bhale afraad ko apni pur-fareb baato'n mein phaa'ns kar apni duniya banaane ka zariye banaae hue ho'n, aise logo'n ki haqeeqat waazeh karna naa sirf haq ka difa'a hai, balke ummat ke saath khair khuwaahi ka ahem taqaaza hai. Lehaza ahle hadees ke khutbaat ya tasnifaat mein jaha'n deen e haq ki wazaahat aur khair ki targheeb hoti hai, wahae'n baatil aur ahle baatil ki tardeed bhi hoti hai. Balke baaz muqamaat par kisi qaabil

<sup>71</sup> Saheeh al Jaame: 6676 (Hasan)

<sup>72</sup> Tirmizi; Ibne Majah; Musnad Ahmad; Sunan Ibne Majah (Tehqeeq Albani): 4344 (Saheeh)

<sup>73</sup> Musnad Ahmad; Saheeh al Jaame: 2224 (Saheeh)

<sup>74</sup> Sunan Bayhaqi; Tehqeeq Mishkat: 248 (Saheeh)

e etemaad shakhsiyat se bhi kisi mas-ala mein ilmi khataa ho jaae, to isey bhi hifaaazat e deen aur wazaahat e haq ke jazba ke tahat ahle hadees bayan kar dete hain. Isme kisi shakhsiyat ki tardeed maqsood nahi hoti, balke asal maqsood bayan e haq hota hai. Dar-asal ahle hadees ke yaha'n haq ka muqam shaqisiyaat se kahee'n ooncha hai.

## Aathwee'n Ghalat Fehmi: Ahle Hadees Ijma Ko Nahi Maante

Ahle Hadees ko ghalat saabit karne ki koshish mein ye baat bhi kahi jaati hai ke ahle hadees ummat ke ijma ko nahi maante. Lekin aam taur se is silsila mein baat karne waalo'n ko khud ijma ki taareef maloom nahi hogi. Kabhi wo aksariyat ko ijma qaraar dete hain, to kabhi awaam mein raa'ej amal ko aur baaz ijma ke daawe mahez daawe hi hote hain. Jab waqai tehqeeq ki jaati hai to khud salaf mein is silsila mein ikhtelaf nikal aata hai. Balke khud ijma ka daawa karne waalo'n hi ki jamat ke qaabil e zikr afraad is qism ke ijma ki tardeed kar chuke hote hain.

### A. Ahle Hadees Ke Nazdeek Saabit Shuda Ijma Haq Hai:

Haqeeqat ye hai ke Kitab o Sunnat ke baad khud ijma bhi ahle hadees ke nazdeek daleel aur hujjat e shara'iyya hai. Lekin shart ye hai ke wo ijma mahez gumaan yaa daawa naa ho, balke ek saabit shuda ijma ho.

Ijma Kya Hai? Abul Ma'ali al Jaunee Al Warqaat mein farmate hain: "Ijma ye hai ke kisi ek zamaana ke ulma pesh aamada maamla mein kisi ek faisla par muttafi'q ho jaae'n aur ulama se hamari muraad fuqaha hain aur pesh aamada maamla se muraad sharai maamla hai".<sup>75</sup>

Ahle Hadees ke nazdeek ijma e ummat khud ek daleel hai, kyou'n ke Allah Ta'ala ne *sabeel ul momineen* ki khilaf warzi ko naqaabil e saza jurm qaraar diya hai. Allah Ta'ala ne farmaya:

Aur Jo Shakhs Is Rasool (ki talimaat) Se Ikhtelaf Kare, Jabke Hidaayat Us Par Waazeh Ho Chuki Ho Aur Imaan Waalo'n Ka Raasta Chodkar Koi Aur Hi Raah Ikhteyar Karele To Ham Usey Wahee'n Mod De'nge Jaha'n Usne Khud Rukh Kiya Hai Aur Jahannam Mein Poh'ncha De'nge Aur Wo Bohot Hi Buraa Thikaana Hai.<sup>76</sup>

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ  
الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا

Is ayat se maloom hota hai ke jis cheez par saare ahle imaan jamaa ho jaae'n uske khilaf karna jaaez nahi. Ahle imaan ka kisi cheez par jamaa hona is baat ki alaamat hai ke wo cheez Allah ke nazdeek haq hai. Kyou'nke ahle imaan ko Allah Ta'ala ne baatil par muttafi'q hone se qiyaamat tak ke liye mehfooz kar diya hai.

Allah ke Rasool ﷺ ne farmaya: "Allah Ta'ala meri ummat ko gumrahi par ekattha nahi farmaega".<sup>77</sup>

Yaane asia nahi ho sakta ke poori ummat ek ghalat baat ko saheeh samajhne lage. Har daur mein ek yaa kai ahle ilm aise zaroor ho'nge jo haq o sawaab par qaaem rahe'nge. Abaaz ahle ilm ka khataa kar jaana bila-shubha mumkin hai, lekin ye mumkin nahi ke kisi gumrahi par poori ummat muttafi'q ho jaae.

Yaha'n ye baat bhi malhooz rahe ke baaz logo'n ka balke aksar logo'n ka bhi kisi cheez par jamaa ho jaana ijma nahi. Phir agar ye log ulama bhi naa ho'n, balke mahez awaam ho'n to phir aisa ittefaq apni quwwat, balke waq-at bhi kho deta hai. Phir ye bhi zaroori hai ke ijma mein shareek hone waale ulama bhi mahez naam-nehaad ulama naa ho'n. Balke Quran o Sunnat ki gehraai se baseerat rakhne waale ulama ho'n. Kyou'nke

<sup>75</sup> Al Warqaan: P24

<sup>76</sup> Surah Nisa 4: 115

<sup>77</sup> Tirmizi; Saheeh al Jaame: 1848 (Saheeh)

tehqeeq se aajiz hone ka iqraar karke kisi ki taqleed karne waale par faqeeh o aalim ka itlaaq kaise ho sakta hai? Ualam wohi hain, jo Ambiya ﷺ se manqool ilm ke waaris ho'n aur Nabi ﷺ ne apne baad Quran o Sunnat ka ilm choda hai, naa ke farzi qiyaas araaiyaa'n. Lehaza aalim o faqeeh kehlaane ka haqdaar wohi hai jiska qalb Quran o Sunnat ke ilm se muzaaiyyan ho.

## B. Bohot Se Ijma Ke Daawo'n Ki Haqeeqat Mahez Gumaan Hota Hai:

Ahle Hadees ijma ko maante hain, lekin kya ijma ka har daawa baghair daleel o tehqeeq ke maan liya jaae? Nahi. Haqeeqat ye hai ke bohot se bolne aur likhne waale baaz masaael mein ijma ka daawa kar dete hain, lekina jab waaqai tehqeeq ki jaati hai to in masaael mein ahle ilm ka ikhtelaf maujood hota hai.

Isi liye Imam Ahmad رحمه الله farmate hain: *“Jo ijma ka daawa kare, usne jhoot baat kahi. Kyou'nke bohot mumkin hai (is maamla mein) logo'n mein ikhtelaf hua ho (jiska isey ilm naa ho)”*.<sup>78</sup>

Aur ye baat maloom hai ke ek mujtahid bhi agar is ittefaq se alag rahe to ijma munaqqid nahi hoga. Ikhtelaf ki soorat mein faisla qaleel o kaseer ki buniyad par nahi, balke Quran o Sunnat se mutaabeqat ki buniyad par kiya jaata hai. Lehaza baaz hazraat mukhtalif fiya masaael mein apne mauqif ko saabit karne ke liye mahez ijma ka daawa kar dena makdi ke jaale se ziyaada haisiyat nahi rakhta.

## C. Ahle Hadees Ke Nazdeek Qaeleen Ki Kasrat Hujjat Nahi:

Baaz hazraat, khusoosan awaam apne za'am mein aksariyat ko ijma samajh kar doosro'n se apni baat manwaane ki zid karne lagte hain. Halaa'nke ijma aur aksariyat mein waazeh farq hai. Phir ye aksariyat aalami aksariyat bhi nahi hoti, balke mahez ilaqaai aksariyat hoti hai.

Haqeeqat ye hai ke ek aadmi apni man-pasand cheez ko saabit karne par tul jaata hai, to wo be-buniyad cheezo'n ko haq aur gumaan ko daleel qaraar dene lagta hai. Allah Ta'ala ne farmaya:

Aur Agar Tum Zameen Mein Aksariyat Ki Baat Maan-ne Lag Jaao To Wo Tumhe'n Allah Ki Raah Se Bhatkaa De'nge. Kyou'nke (aksariyat ka haal ye hai ke) Wo Mahez Gumaan Par Chalte Hain Aur Qiyaas Araaiya'n Karte Hain.<sup>79</sup>

وَإِنْ تُطِيعُوا أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكُمْ عَنْ سَبِيلِ اللَّهِ ۚ إِنَّ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ

Maloom hua ke *“aksariyat hamesha haq par hoti hai”* koi qurani qaaeda nahi hai. Balke Quran to khud aise logo'n ki mazammat kar raha hai jo is usool ko apnaate hain. Aisa usool insan ki gumrahi ka yaqeeni sabab ban sakta hai. Kyou'nke kabhi ahle haq ziyada hote hain, kabhi kam. Balke umooman ahle haq kam hi hote hain.

Fuzail bin Ayaaz رحمه الله farmate hain: *“Hidayat ki raaho'n par chalne waalo'n ki qillat dekh kar isse ghabra mat jaana aur halaak hone waalo'n ki kasrat se dhoka naa khaana”*.<sup>80</sup>

Lehaza aksariyat ke peeche chalne mein insan ko bohot badaa dhoka bhi ho sakta hai, kyou'nke aksariyat halak hone waalo'n ki ho sakti hai. Ek hadees se ye baat mazeed waazeh hoti hai.

## D. Aksariyat Ghalati Par Ho Sakti Hai:

Allah ke Rasool ﷺ ne farmaya: *“Islam Shuru hua to wo ajnabi tha, ek waqt aaega ke wo dobara usi tarha ajnabi ho jaaega, jaise ibteda mein tha, to ajnabiyo'n ke liye khushkhabri hai”*.<sup>81</sup>

<sup>78</sup> Masaael al Imam Ahmad Riwaaya Abdullah bin Ahmad: P438-439 #1587

<sup>79</sup> Surah Anam 6: 116

<sup>80</sup> Al Adaab ash Sharaaiyya: V1 P263

<sup>81</sup> Muslim: Kitab ul Imaan: 208

Ek aur riwayat mein hai: “Aap ﷺ se poocha gaya: Aye Allah ke Rasool ﷺ ye ghuraba (ajnabi) kaun ho’nge? Aap ﷺ ne farmaya: Ye kuch nek log ho’nge jinke atraaf burey logo’n ki ek badi tadaad hogi. Unki baat ko thukraa dene waale qubool karne waalo’n se bohot ziyada ho’nge”.<sup>82</sup>

Is hadees se aakhri daur ka haal maloom hota hai ke is baad ke daur mein ahle haq kam ho’nge aur ahle baatil ki aksariyat hogi. Ahle haq ki baat maan-ne waale thode log ho’nge aur mukhalifat karne waale ziyada.

Jo log aksariyat hi ko haq maante hain, unse sawal hai ke kya ahle haq ki qillat haq ko baatil banaa deti hai? Nahi, haq haq hi rehta hai, chaahe maan-ne waale thode ho’n yaa ziyada. Lehaza mahez logo’n ki ginti ko haq o baatil mein farq ka paemaana bananaa khud ko aur deegar logo’n ko gumrahi mein daalne ka yaqeeni zariya hai.

## Nawwee’n Ghalat Fehmi: Ahle Hadees Dehshatgardi Ki Taaleem Dete Hain:

Islam ki dawat ke farogh aur aalami sateh par qubool e islam ke sailaab ko rokne ke liye kahee’n siyaasi makr ke tahat to kahee’n missionary propaganda ke tahat islam par ye tohmat lagaai jaa rahi hai ke islam dehshatgardi ko farogh dene waala deen hai. Apne apne zaati mafadaat ke tahat ye zalimaana o mujrimaana koshish aaj saari duniya mein media, baaz mazhabi halqo’n aur sasti siyaset ke maahiro’n ki taraf se ki jaa rahi hai.

Maslaki ta’assub mein muftala baaz nadaan musalman is jhoote propaganda se faaeda uthaate hue yehi rawish ahle hadees ke khilaf ikhteyar karte dikhai dete hain. Aaj ye ek bohot hi asaan aur kaar-gar harba ho gaya hai. Ke ek ilaaqa mein koi ahle hadees Quran o Sunnat ki dawat kaamyaabi ke saath dene lage to iski dawat ko rokne ke liye is par kisi tarha dehshatgard hone ka ilzam lagaa diya jaae aur isey police ke zariye pareshan kiya jaae aur logo’n ko daraa dhamkaa kar isse door kar diya jaae.

### A. Ahle Hadees Ke Nazdeek Zameen Mein Fasaad Buree Cheez Hai:

Naa islam dehshatgardi sikhaata hai, naa iske asal paerukaar ahle hadees. Islam mein fasaad ek mamnoo cheez hai. Allah Ta’ala ne farmaya:

Aur Zameen Mein Fasaad Ki Chaahat Naa Rakh, Allah Fasaad Paeda Karne Waalo’n Ko Sakht Naapasand Karta Hai.<sup>83</sup>

وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

Ahle Hadees ke nazdeek naa sirf ye ke amalan zameen mein fasaad phaelaana buraa hai, balke iski chaahat rakhna aur uske liye asbaab muhiyya karna bhi ek buraa amal hai.

### B. Ghair Muslimo’n Se Bhi Bhalaai Aur Adl Ka Sulook Karna Chahiye:

Islami talimaat ki raushni mein ahle hadees ke nazdeek log apne apne etebaar se acche sulook ke mustahiq hain, chaahe wo ghair muslim hi kyou’n naa ho’n. Allah Ta’ala ne farmaya:

Jin Logo’n Ne Tumhare Saath Naa Jung Ki Aur Naa Tumhe’n Apne Gharo’n Se Nikaala, Allah Ta’ala Tumhe’n Aise Logo’n Ke Saath Bhalaai Aur Adl o Insaaf Karne Se Nahi Rokta. Balke Allah Ta’ala To Adl o Insaaf Karne Waalo’n Ko Pasand Karta Hai.<sup>84</sup>

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّنْ دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

<sup>82</sup> Musnad Ahmad; Saheeh al Jaame: 3921 (Saheeh)

<sup>83</sup> Surah Qasas 28: 77

<sup>84</sup> Surah Mumtahina 60: 8



Maloom hua ke kisi ka mahez ghair muslim hona isey birr (yaane acche sulook) aur qist (yaane insaaf) se mehroom nahi karta.

### C. Ahle Hadees Ke Nazdeek Naahaq Qatal Haraam Hai:

Ye samajhne ke liye islam mein jaan (khwah wo muslim ki ho yaa ghair muslim ki) ki ehmiyat kya hai, Quran e Kareem ki ek aayat ka mutaalea hi kaafi hai. Allah Ta'ala ne farmaya:

Aur Isi Liye Hamne Bani Israel Par Ye Baat Likh Di Ke Jo Kio Shakhs Kisi Ko Is Tarha Qatal Karde Ke Naa Wo Kisi Ki Jaan Lene Par (qisaas ho) Aur Naahi Zameen Mein Fasaad Par (iski saza) Ho To Ye Aisa (sangeen jurm) Hai Ke Goya Usne Poori Insaniyat Ko Qatal Kar Daala Aur (iske bar-aks) Wo Shakhs (Hai) Jo Kisi Ki Jaan Bachaa Leta Hai To Ye Aisa Hai, Jaise Usne Saari Insaniyat Ki Jaan Bachaali.<sup>85</sup>

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَآئِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ  
نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا  
فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا

Quran e Kareem ki is ayat se ye baat waazeh hoti hai ke ek insan ka qatal saari insaniyat ke qatal ke baraabar hai aur ek insan ki jaan bachaa lena goya saari insaniyat ko zindagi dene ke baraabar hai.

### D. Ahle Hadees Ke Nazdeek Kafir Par Bhi Zulm Jaaez Nahi:

Zindagi ki qadar o qeemat ka ye usool itna ahem hai ke kisi ki jaan lena to door kisi ghair muslim ko sataana bhi islam ki nagaah mein jurm hai. Kisi shakhs ka musalman hona isey ye haq nahi de deta ke wo kisi ghair muslim ke saath ziyadati kare.

Allah ke Rasool ﷺ ne farmaya: “Mazloom ki faryaad se bachte raho, chaahe wo kafir (islam ko naa maan-ne waala) hi kyou’n naa ho. Kyou’nke uski faryaad (aur Allah ke darmiyan) koi hijab nahi hota”.<sup>86</sup>

Is hadees se ye baat bilkul waazeh ho jaati hai ke zulm-zulm hai, chaahe wo kisi ke saath bhi kiya jaae. Ek ghair muslim ke saath bhi ziyadati karna ek musalman ko Allah ke azaab ka mustahiq banaa deta hai.

Jo haqaaeq in ayaat o ahadees mein mazkoor hain, ahle hadees isi ke qaael o daai hain. Yaha’n ye baat malhooz rahe ke har deen o dharam ke maan-ne waalo’n mein aur har maslak o mazhab ke paeruoo’n mein aise afraad bhi hote hain jo samaj ke aman ko kharab karte hain. Lehaza kisi ek hi tabqa ko samaj mein badd-amani ka zimmedaar qaraar dena adl o insaaf ka qatal hai. Phir kisi ghair zimmedaar shakhs ki kisi harkat par poori jamat ko mujrim thehraana aisa hi hai, jaise kisi ek shakhs ki ghalati par iske poore ghar waalo’n ko mujrim banaakar unhe’n phaa’nsi de dena. Chaahe wo khud iski harkato’n ki tardeed o islaah karne mein hi kyou’n naa lage ho’n.

Aur ye zulm o naa-insaafi aur tohmat taraashi ki badd-tareen shakal hai, Nabi e Kareem ﷺ ne irshad farmaya: “Yaqeenan Allah ke yaha’n sabse badaa jhoota aur bohtaan baaz wo shakhs hai, jo kisi ke saath haju-goi karte to poore qabeele hi ki hajoo karde”.<sup>87</sup>

<sup>85</sup> Surah Maaeda 5: 32

<sup>86</sup> Musnad Ahmad; Musnad Abu Ya’ala; Saheeh al Jaame: 119 (Hasan)

<sup>87</sup> Ibne Majah; Bayhaqi; Al Adab al Mufrad; Saheeh al Jaame: 1569 (Saheeh)



## Daswee'n Ghalat Fehmi: Ahle Hadees Musalmaano Par Kufr Ke Fatwe Lagaate Hain:

Kisi ko kafir qaraar dene, is par kufr ka fatwa lagaane ko takfeer kehte hain. Takfeer ek bohot hi naazuk aur zimmedaraana iqdaam hai. Baaz halaat mein ye kaam zaroori ho jaata hai, lekin ye itna hassas maamla hai ke misme zaati ranjish yaa laa-parwaahi aur jahaalat ki buniyad par kiya hua faisla khud takfeer karne waale ko Allah ke yaha'n mujrim banaa deta hai.

### A. Ahle Hadees Ke Nazdeek Bila-Tehqeeq Kisi Par Kufr Ka Fatwa Lagaana Haraam Hai:

Allah ke Rasool ﷺ ne farmaya: *“Jo shakhs bhi apne (musalman) bhai ko “aye kaafir” kehta hai, ye baat dono mein se ek par zaroor laut-ti hai”*.<sup>88</sup>

Saheeh Muslim ki riwayat mein ye alfaaz hain: *“Agar wo shakhs waqai waisa ho to theek, warna ye baat bolne waale hi par laut aati hai”*.<sup>89</sup>

Aur Ibne Hibban ki riwayat mein ye alfaaz hain: *“Agar wo waqai kafir ho to theek, warna ye bolne waala is takfeer se khud kufr ka murtakib ho jaata hai”*.<sup>90</sup>

Maloom hua ke agar faisla haqeeqat par mabni ho to takfeer karne waala apni zimeedaari se sabkadosh ho jaata hai, lekin agar maamla iske bar-aks ho to iska doosro'n ko kafir qaraar dena khud apne kufr ka sabab ban jaata hai.

Baaz auqaat ek insan jahaalat ki binaa par kisi aise amal ka irtekaab kar baithta hai, jo agarche kufr yaa shirk hota hai, lekin mahez laa-ilm ki buniyad par hota hai. Wo kufr o shirk ko apne liye halal karte hue nahi karta, balke usey to is amal ke kufr yaa shirk hone ka sire se ilm hi nahi hota. Aisee haalat mein ilm waale shakhs ki zimmedaari iski takfeer nahi, balke taaleem hoti hai. Iski mazed wazaahat khud Nabi e Kareem ﷺ ke ek waaqea se hoti hai.

### B. Fe'l فعل Par Hukum Lagaana Aur Faail Par Hukum Lagaana Dono Alag Alag Cheeze'n Hain:

Abu Waaqid Al Laithi رضي الله عنه farmate hain: *“Rasool Allah ﷺ ke saath ham hunain ki taraf nikle aur hamara kufr ka zamaana abhi qareeb hi tha. (raawi kehte hain ke) ye hazraat fateh Makkah ke din musalman hue the. Farmate hain: Ham ek ped ke paas se guzre to hamne kaha: Aye Allah ke Rasool ﷺ hamare liye bhi ek aisa hi zaat e anwaat banaa deejiye, jaisa in (mushrikeen) ke liye zaat e anwaat hai. Ye dar-asal kuffar ka ek ped tha, jiske atraaf wo jamaa ho jaaya karte aur (jung mein ghalba paane ke liye) apne hathiyaar us par latkaate the. Usey wo zaat e anwaat ke naam se pukaarte the. (Sahabi kehte hain:) Jab ye baat hamne Nabi ﷺ se ki to Aap ﷺ ne (be-saakhta) kaha: Allahu Akbar us zaat ki qasam jiske hath mein meri jaan hai, tumhari ye baat bilkul usi tarha hai, jaise Bani Israel ne (Musa عليه السلام) se kaha “Ke Hamare Liye Ek Aisa Hi Ma'abood Banaado Jaise In (Mushrikeen) Ke Liye Ma'abood Hai” is par Musa عليه السلام ne kaha: “Tum Log Ye Badi Jahaalat (Ki Baat) Kar Rahe ho”. (Iske baad Allah ke Nabi ﷺ ne farmaya:) Tum zaroor un logo'n ke raaste par chaloge jo tumse pehle guzar chuke hain”*.<sup>91</sup>

<sup>88</sup> Bukhari: Kitab ul Adab: 6104; Muslim: Kitab ul Imaan: 91

<sup>89</sup> Muslim: Kitab ul Imaan: 92

<sup>90</sup> Saheeh Ibne Hibban; Saheeh At Targheeb: 2775 (Saheeh li ghairihi)

<sup>91</sup> Musnad Ahmad; Tirmizi; Ibne Abi Asim ne As Sunnah mein naqal kiya hai; Zalaal al Jannah: 76 (Saheeh)

Is waaqea mein ghaur talab cheez ye hai ke Allah ke Nabi ﷺ ne unke zaat e anwaat ke mutaalbe ko Bani Israel ke ma'abudaan e baatil ke mutaalba hi ke misl qaraar diya, lekin choo'nke ye hazraat abhi nae-nae islam laae the aur bohot si baate'n nahi jaante the. Is liye aapne unhe'n kafir nahi qaraar diya. Balke unke amal par unhe'n tambeeh karke waazeh kiya ke inka amal kitna sangeen hai. Lehaza adm waqfiyat ki buniyad par kufr ka jumla keh dene waale ko kafir qaraar dene ke bajaare iski islaah ki koshish karna chaahiye.

### C. Ahle Hadees Ke Nazdeek Mujrim Wo Hai Jo Haq Waazeh Ho Jaane Ke Bawajood Haq Ka Inkaar Kare:

Baaz auqaat tehqeeq yaa faham ki ghalati ke nateeja mein kisi saahab e ilm se bhi koi aisa qaul yaa amal sarzad ho jaata hai, jis par kufr ka hukum laaya jaae. Lekin khud us shakhs par ye hukum nahi lagaaya jaata, balke isey khata-kaar qaraar diya jaata hai.

Ibne Taimiyya رحمه الله farmate hain: *“Jaha'n tak takfeer ka maamla hai, to isme saheeh baat yehi hai ke ummat e muhammadiya ﷺ mein se kisi ne haq ki talab mein ijtehaad kiya, lekin isme khataa kar gaya to uski takfeer nahi ki jaaegi. Balke (Allah ke yaha'n bhi) uski khata moaaf kardi jaaegi. Iske bar-aks jis shakhs par Rasool ﷺ ki laai hui baat waazeh ho jaae aur wo hidayat ke waazeh ho jaane ke bawajood bhi Rasool ﷺ ki mukhalifat kare aur imaan waalo'n ke raaste ke bajaare kisi aur raah par chalne lage to aisa shakhs kafir hai. Aur (teesra) wo shakhs (hai) jo apni khwahish ki paerwee kare aur talab e haq mein kotaahi kare aur bila-ilm kuch keh jaae to aisa shakhs nafarmaan gunahgaar hai (kafir nahi)”*.<sup>92</sup>

Maloom hua ke haq waazeh ho jaane ke baad iska inkaar kar dena aadmi ko kafir banaa deta hai. Aise shakhs ka kufr waazeh ho jaane ke baad bhi, khusoosan jabke wo apne in kufriya ifkaar ko ummat e muslima mein aam kar raha ho. Isey musalman qaraar dena deeni ghairat ke zoaf aur ummat e muslima se khair khwahi mein kotaahi ka nateeja hai. Mirza Ghulam Ahmad Qadiyani ka maamla is baat ko samajhne ke liye ek waazeh misaal hai.

Lehaza ye baat zahen nasheen rahe ke ek aadmi tak dalaael ke naa poho'nchne ki wajah se haq makhfi reh jaae, yaa phir daleelo'n ko samjhne mein ghalati kar jaane ki wajah se iska faisla Kitab o Sunnat se takraae to iske saamne haq waazeh karne ke bajaare is par kufr ke fatwe lagaana khair khuwaahi ke taqaaze aur da'aiyaana sifat, baseerat aur rahmat o shafqat ke khilaf hai.

Takfeer ke silsila mein ahle hadees ka yehi manhaj hai. Lekin choo'nke bohot se log in baato'n ke samajhne ke liye ahle hadees ulama yaa is mauzoo par maujood kitabo'n ki taraf rujoo nahi karte, is liye wo ghalat fehmi mein muhtala ho jaate hain. Chunache baaz amaal ke baare mein baaz log jab ahle hadees se sunte hain ke aisa aur aisa karna kufr yaa shirk hai to fauran samajh baithte hain ke ahle hadees in amaal ke murtakib har shakhs ko kafir qaraar dete hain, halaa'nke aisa nahi hota. Ahle Hadees ke nazdeek laa-ilmi mein muhtala shakhs ka maamla jaante boojhte haq ke inkaar karne waale se mukhtalif hai.

<sup>92</sup> Majmua al Fataawa: V12 P180

## Aakhri Baat

Tehqeeq aur adl o insaaf, ilm o kirdaar ke etebaar se a'alaal tareen ausaaf hain. Wo log jo kisi bhi jamaat yaa maktaba e fikr se talluq rakhte hain, agar ta'assub se oopar uth kar khaalis ilmi andaaz mein manhaj e ahle hadees ko samajhne ki koshish kare'n to in par bilkul waazeh ho jaaega ke ye manhaj Kitab o Sunnat ke dalaael par mabni hai. Lekin agar koi shqs aankhe'n band karle aur kaano'n mein ungliyaa'n tho'ns le aur phir faisla karne baith jaae to aise shakhs se haq aur insaaf ki kya tawaqqo ki jaa sakti hai?

Allah Ta'ala se dua hai ke hame'n ilm aur adl ke saath faisla karne ki taufeeq ataa farmae aur hamare ilm mein baseerat aur imaan o amal mein isteqaamat ataa farmae aur hame'n siraat e mustaqeem par maut tak qaaem rakhe.

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ وَلَكُمْ

Abu Zaid Zameer

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If you find anything which might make this transliteration even better then please inform mein @ [rehan.hse@live.com](mailto:rehan.hse@live.com) Having read this book, if you deem it is worth forwarding, please do forward to anyone. If it motivates one person to come firmly on the track of Quran and Sunnah, I would consider my efforts has been successful.

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Dua-go,

*Rehan Syed Barey*

Aug 8<sup>th</sup>, 2019 - 7<sup>th</sup> Zil Hijja 1440

Riyadh, Saudi Arabia

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